Sūratur-Rahmah

The form of Compassion

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A'ūdhu billāhi minash-shaitānir-rajīm
I seek refuge in God from the accursed satan

Bismillāhir-Rahmānir-Rahīm
In the name of God,
the Most Compassionate,
the Most Merciful

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صُورَةُ الرَّحمَة

M. R. Bawa Muhaiyaddeen (رضي الله عنه)

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M. R. Bawa Muhaiyaddeen ♋

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6. Interfaith 7. Spiritual 8. Compassion I. Title

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Every attempt is made to ensure the accuracy of the translation of these discourses. They are complete and include the entire content of the talks given by Muhammad Raheem Bawa Muhaiyaddeen ♋ on the dates noted at the beginning of the chapters.

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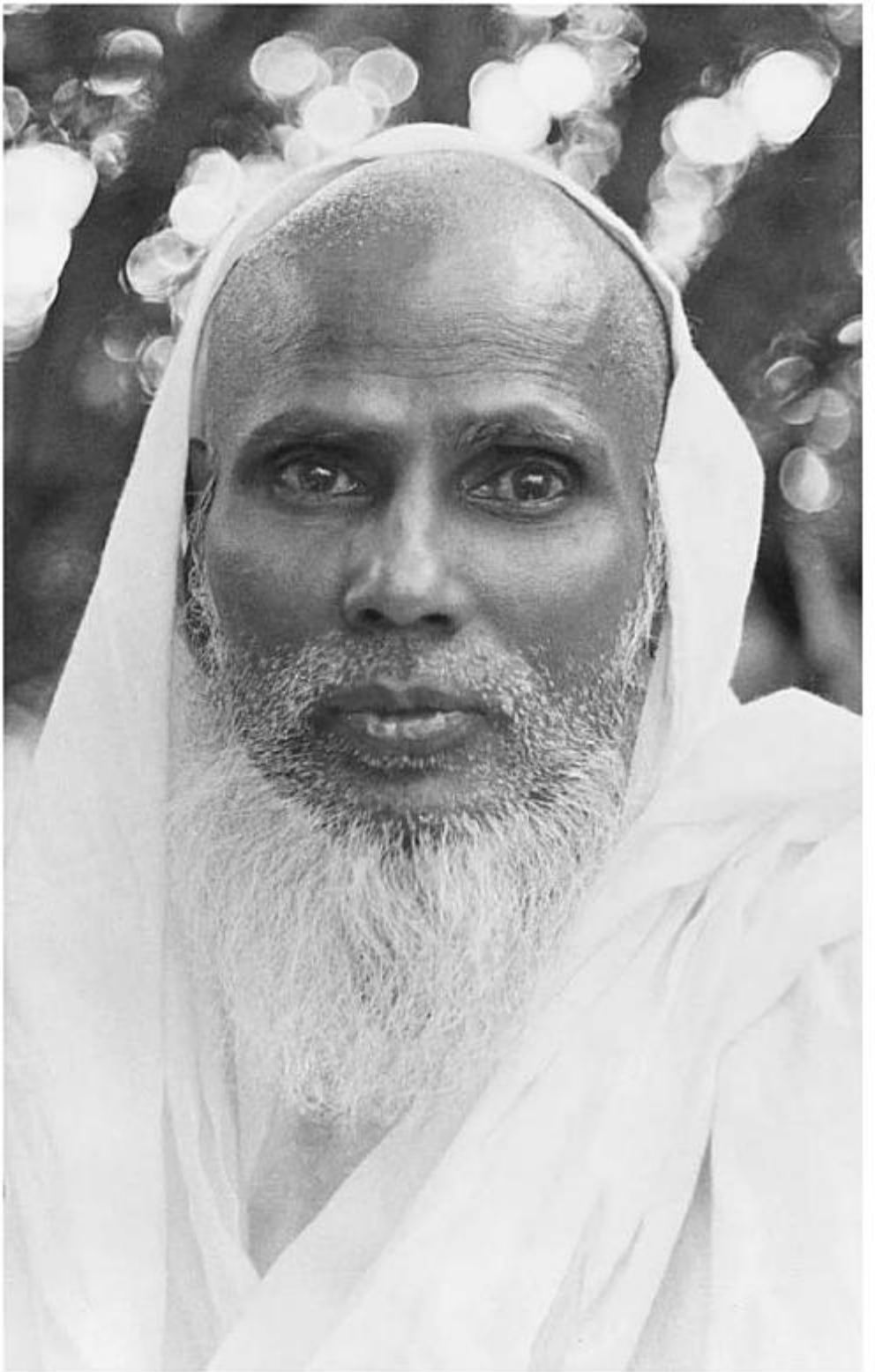

Muhammad Raheem Bawa Muhaiyaddeen ﷺ

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Foreword by the Translator

A'ūdhu billāhi minash-shaitānir-rajīm.
I seek refuge in God from satan, the accursed one.

Bismillāhir-Rahmānir-Rahīm.
In the name of God,
the Most Compassionate,
the Most Merciful.

May God forgive us for any mistakes.
May we praise only Him for any successes.

Of the wondrous gifts bestowed by God upon humankind, surely the greatest of these is the grace of compassionate love. A direct witness of this love, I watched Muhammad Raheem Bawa Muhaiyaddeen ﷺ dedicate the days of his life to the children of Adam ﷺ without allowing barriers of race, color, religion, lack of religion, ethnic group, age, physical appearance, financial status or rank come between him and the duty placed upon him as a human being.

No person was too poor or too rich to meet with him face to face. No person was too liberal or too fundamental. No one was too young or too old. No one was too important or too unimportant. No one was judged or labeled. Everyone was greeted with compassionate love—those of

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us who met him physically fell under its spell immediately and completely.

In its presence, we sat in a state of equality next to people of all kinds from all over the world and listened to the stories of their lives as they opened their hearts to this love and poured out their joys and sorrows, their fears and their hopes. Presidents of countries sat next to fakirs. We heard thousands of stories and Bawangal's[1] responses to them.

In between the stories, this compassionate love wiped away our tears, celebrated our successes, cooked for us, painted pictures for us, sang and spoke to us about God. The songs and discourses in this book are representative of what it was like to be there with the grace of God pouring down upon us while the resonance of that grace permeated our hearts and minds and elevated our lives.

It is not necessary to have met Bawangal physically to experience that grace and that resonance. They are suffused within the words he speaks: we are in their presence again through reading the books that contain his direct words and through listening to and watching the fifteen thousand hours of audio and videotape that are at the Fellowship in Philadelphia. I am a direct witness: the words are alive. These are the "old" words, the same words God sent to us through the prophets; these are the words that were placed into our hearts at the time of our creation. These are the words that have been speaking to us and singing to us from within since that time.

Outwardly, Bawangal spoke and sang to us mostly in the Tamil language, but he used many Arabic, Persian and

1. Bawangal: In the Tamil language respect is indicated by adding the plural suffix to a name and its corresponding pronoun. The emphasis is placed on the first syllable.

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English words as well. In the beginning, when we first met Bawangal♾, his words were translated to us by his followers who had come with him from Sri Lanka to Philadelphia. It was not long before we began to realize that the wondrous words we were hearing were instructions on how to get back to That from which we came—the words were a map of the world of the souls, this world and the next, a map which showed us how to return to our original homeland within the grace of God; it was then that a few of us from the West began to feel a compelling need to learn the languages in which Bawangal♾ spoke.

From the time I expressed to him the need to better understand his teachings, Bawangal♾ engaged himself in explaining each word personally and patiently. Even though I studied those words day and night, this proved to be too much for me, as he began to expect me to be able to translate after allowing me only six months of study.

The two hundred forty-seven letters of the Tamil alphabet are read left to right, as is English; the twenty-eight letters of the Arabic alphabet, of course, are read right to left. In Tamil, the vowels are incorporated into the consonants through ever more fanciful and ornate shapes. In Arabic, the vowels are written above or below the consonants. With homemade Arabic and Tamil alphabet charts close at hand (Bawangal♾ had forbidden us the use of any dictionaries or books), I decided the Persian would have to wait, as I struggled with cases, tenses, word order and pronunciation in two completely differing languages.

In addition, after those initial six months of study, whenever I went to Bawangal♾ for help and asked him to define a word for me, he defined each one as grace. I stopped asking after approximately the tenth word—I was reasonably sure I

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could predict the outcome. I accepted what he said but did not understand how it could be; my sense of hopelessness mounted.

As soon as I heard the story about one of his Sri Lankan followers who could speak Tamil but not read it until Bawangal laid his hand on her head, I ran to him and asked him if it was possible for him to do the same thing for me so I could understand his teachings. Bawangal looked at me very seriously and placed his hand gently upon my head; the grace flowed from him and I felt as if a book were opening within me. It was in this moment I realized that all the words he spoke were formed from within the presence of grace, and that this was the grace he had been defining for me.

After that, Bawangal often said that it was he who was doing the translating, not me. I know this to be true and acknowledge it fully and constantly with love and gratitude to Allāh who has made us all and who reveals His compassionate love for us in the most remarkable ways.

May everyone who reads this book be transported into His presence. May the Light, the resonance, the fragrance, the sweetness and the compassionate love within the words in this book be fully experienced in each of our hearts and translated perfectly into our actions through the grace of God. Having experienced that compassionate love, may Allāh grant us the grace to become it. *Āmīn.*

Crisi (Muhammad Muhaiyaddeen Fatimah)

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Introduction

Bismillāhir-Rahmānir-Rahīm.
In the name of God, the Most Compassionate,
the Most Merciful.

This is a most amazing book by a most amazing man, this collection of discourses by Qutb M. R. Bawa Muhaiyaddeen. For those who knew him in the physical form and for those who may not have met him but have understood his truth, wisdom and compassion this book is like opening his heart and revealing the purity and essence of his teaching. It is truly a revelation of the highest order and clarity, cutting through all scriptures and pronouncements. It is direct, simple and clear and offers to those who accept it the straight path to the peace that passeth all understanding.

Bawa tells us that in olden days Allāh was man's only wealth. Man was not separate from Allāh and lived in a state of equality with all the children of Adam. He spoke directly to God and displayed only His qualities and actions. These times continued for 150 million years, or the first three yugas. But in the present, fourth yuga, the *kāliyuga,* man has changed. We are now in the last ten million years of this yuga, and because of man's state, God has sent down

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124,000 prophets to lift man out of the hell that he has fallen into.

Bawa☺ explains how the prophets have come for the past fifty million years because men have turned into animals. The prophets tell us, "Change back into human beings! Reclaim the connection to God!"

Man has changed. In the last one hundred years he has untied the mind, letting it loose to roam, much as a wild dog roams in the street. The mind and the dog of desire have gathered much refuse, garbage and dead animals inside. Hence it has become very difficult for man to see the beauty of God within himself. To reestablish the connection to God, man must dig out the refuse and open the inner spring of pure water so that he can drink pure water and see how he and God were connected in the past. Because man has let loose the dog of desire and the monkey of the mind, he is plagued by the inner disturbances that they have created within him. Even when he ties them up they bark all night and are very noisy. So it is easy to give in to them. To reach God is difficult—this is the struggle, the *jihād*. Man must persist and work very hard to reestablish this connection to God.

So Bawa☺ has described this state of man and the difficult path to reestablish this connection to God. Encouraging us to make this effort, he outlines the essential tools that can clear the path to God for us.

Love rules everything in the world—there is nothing that can compare to it in this world. Bawa☺ tells us that everything is contained and controlled by this love that resplends as compassion, and it is with this compassion that we must search for and receive God's grace. This state of love will melt the heart.

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A child once asked what was the purpose of life, and Bawa's reply was "to have a melting heart and to serve others with that melting heart."

We are reminded of this in the chapter *The State of the Shaikh.* Bawa explains, "Truth is the fragrance that comes through a compassionate heart. A compassionate heart comes through kindness, kindness that is given to all lives. Kindness comes from melting like wax, like a candle melting with the light, the heart melting like that and bringing light to each one of the children....Love is our path towards our brothers and sisters. Compassion must be our point of unity. This is our union. This is union with God. Our union is compassionate union on the path to God. We have come through the ages together; that is union." This is a most amazing book.

The Qualities:

Bawa tells us in the first chapter that if anyone intends to search for Him (God), he must not have any qualities other than the *rahmah* and the qualities of grace. God says: "What manifested from Me is heaven. My qualities are what is known as heaven....If man wants to become a saint, he must become one through My qualities." To become a saint, man must do it through good thoughts, the qualities of justice, mercy and charity. These must be flawless and free of any deceit and pride. Bawa goes on to tell us that the good thoughts and good qualities are what serve us as angels or houris. This is what heaven truly is.

The saints, prophets and angels are all within us. They exist, living within us. They are all alive. They do not die; they are our wealth. They are eternal.

If we do not act with God's qualities, if we have deceit, treachery, jealousy, vengeance—they will give us hell, only

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hell. Our evil qualities will hurt our mind and bring many deadly diseases to our heart. They will make us insane and cause many types of harm to the body. Thus, one side will bring us God's beauty and the other side degradation. Bawa reminds us that if we try to analyze what others do or have suspicions or ideas about others or try to mind the business of others, our affairs will be ruined.

In a pond covered with dust and dirt, the wise one will push these things aside and drink deeply of the clear pure water below. The dirt on the surface of the outer pond is actually the reflection of the dirt in the inner pond, our heart. If we can discard these bad qualities in the inner pond, we will not need to analyze the qualities in the outer pond.

So we should try to have good thoughts every second. Each child should think of the other child's life as his own. If we start finding fault with each other, this is due to our own faults within. If we are faultless, then our hearts will be faultless, and we will see everything else as faultless.

However, if we have difficulties with our brothers and sisters, we must immediately say to them, "I have been thinking of certain things—what should we do about it?" We must finish the matter then and there as it occurs. In this way we will avoid harboring any bad thoughts, as it is through these bad thoughts that satan can get to us.

All of the qualities that serve man are God's qualities. If we take on these qualities, they will serve us. Only these qualities should exist within us. This is what we have to think about.

At the end of the first chapter, Bawa tells us, "We are one family, with one mother and one father. There is only one God. In this state we exist as the funny family. In this family, justice must be evident. Peace must be reached. We

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must act with the qualities that rule the kingdom of God. We must walk on the path of justice." Truly, this is a most amazing book by a most amazing man.

May God grant us His grace as we walk forward on this path. May He open our hearts and give us His grace.

Āmīn.

Locke Rush

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1

Sūratur-Rahmān

Thursday, October 24, 1978, 8:35 P.M.
Philadelphia, PA USA

Anbu, love. You are the creations born with me who are the life within my life. Loving children, I give you my greetings and my love.

Jeweled lights of my eyes who are the lights within my eyes, *anbu.*

Loving children of my heart, you are the body within my body. You are the *qalb* to my *qalb,* the heart to my heart, the light to my wisdom, the children who live in the state of love. My loving greetings to all of you.

May God protect and watch over all of us with His grace. May God who is the Unfathomable Ruler of Grace, the One who is Incomparable Love, grant us a state of completeness. May He protect and nurture us with His grace.

May Allāh, the one Lord who rules us in this world and in the next, who is omnipresent, existing everywhere, dwell with us always. May He watch over and nurture us with His grace. *Āmīn.*

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Precious children, jeweled lights of my eyes, God is a commonwealth. Truth is a commonwealth. Grace is a commonwealth. *'Ilm,* divine knowledge, is a commonwealth. A human being is a commonwealth. Prayer is a commonwealth. Heaven is a commonwealth. Hell is a commonwealth.

Birth and death are the wealth of the *dunyā,* the world. God has created this as a mysterious secret.

God has created a commonwealth which belongs to everyone. Within this commonwealth, He has created tens of millions of other things. Within them is the secret.

It is there that justice exists and injustice exists: *gnānam,* divine wisdom, exists and lack of wisdom exists. Falsehood exists and truth exists. Killing exists and that which does not kill exists. Jealousy exists and tolerance also exists.

Like that, there are tens of millions of forms that God has created within man. Precious children, jeweled lights of my eyes, it is only when man understands the family of mankind that man will see man.

When man does see man, there will be nothing else—God alone will exist. Only man can see man. But if man does not see man, he will see an animal bearing the face of a man.

God's words prove this state; His many words prove it. They reveal the evidence, the proof.

According to the creation of God, precious children, jeweled lights of my eyes, in the life of man, there are many types of exaltedness and things that truly belong to us.

Among those exalted things which belong to us are truth and light. Darkness, torpor and lack of wisdom do not exist among those things. Only the light of truth and plenitude will be seen there.

For a human being who sees that plenitude and truth, there is a plenitude. For a human being who sees that pleni-

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tude, there is a resplendence. One who sees that resplendence, sees God within it.

Within that resplendence is the completeness of God, and God is seen there as perfect purity. Within that perfect purity, a human being sees himself. Within himself, he sees the Power of God. That state exists in one section.

Other than that, nothing else can be seen there. There will be nothing else that can be observed there. Man must realize this. There are many such signs that indicate the state of a human being.

There are many kinds of signs, just like the signs that differentiate male from female, male animals from female animals and male birds from female birds. Like that, there are also signs that differentiate a human being from a human animal. There are many different types of evidence.

How can we see those signs? We can see them through wisdom. We can see them through the truth of God. We can see them through peace. We can see them through tranquility. We can see them through compassion, through love, through truth. We can see them through *tawakkul,* giving all responsibility to God. We can see them through *shukūr,* contentment, through the three thousand beautiful blessings of grace and through the ninety-nine *wilāyāt,* the powers, of the *asmā'ul-husnā,* the beautiful names of Allāh. It is through these qualities that the signs can be known.

And as man is revealed through those signs, God, God's *wilāyāt,* powers, God's qualities, God's actions, God's behavior, God's conduct, God's love and goodness, God's compassion will dwell within him.

There will be nothing else in that heart. Truth alone will live in his heart and truth alone will be with him. Truth will

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make him peaceful. Truth will do service. Truth will do duty. The truth will protect his state.

Allāh has said this in the *Sūratur-Rahmān.* God gave many explanations in this *sūrah,* this chapter.

He said, "O Muhammad, tell mankind this: I have given all of My wealth, *daulah,* to man. I have given all of My *daulah* to *insān.* I have given all of My qualities to man. I have given all of My treasures to man.

"I have given all of hell to him. I have given him all of heaven. I have given him all of My earnings. I have given him all of My peace, My tranquility, My justice and My truthfulness. I have given him everything.

"I have only one thing left: that perfect place, that place which contains the state of creating, the food that nurtures those creations and the beauty that protects them. I have only that. I alone have the right to judge those creations; judgment is Mine. I have given everything else to mankind. I have given that.

"Human beings have heaven inside them. They have hell inside them. I have given everything to mankind. I do not have any wealth of My own. Everything that exists was given into the hands of man. I have said that everything is their wealth. O Muhammad, tell them that. Tell them that," Allāh said this to Muhammad ﷺ.

There are many *āyāt,* verses, in *Sūratur-Rahmān,* and there are many, many sections there that contain these meanings.

"I do not have any houris, heavenly virgins, or heavenly beings. I do not have any *malā'ikah* or *malaks,* archangels or angels. I do not have any celestial beings, *vānavargal.* I have not kept any of them for Myself. I have given them all to man.

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"And I, too, live with mankind. My wealth lives within mankind. My *rahmah,* My compassion, lives with mankind and My *wilāyāt,* My powers, are also with mankind. My qualities, My actions—I have given everything! Muhammad, tell mankind this!

"Therefore, I have given My *wilāyāt,* My powers and My actions to mankind; that is the wealth of mankind. Tell them that. Tell this to them with firm certitude," Allāh said to Muhammad ﷺ.

"Muhammad, tell this to *insān,* tell this to man, tell this to your *ummah,* your followers:

"Muhammad," Allāh said, "I have created a pomegranate fruit with such beauty. I have created that fruit, and that fruit is similar to the *qalb,* the heart of man. It is extremely beautiful.

"If you open the pomegranate fruit, the color is different inside. Look at the inside of the pomegranate; see how I have filled it with seeds.

"It is like this that I have created the heart of *insān,* man. Within his *qalb,* I have placed all of My *wilāyāt,* powers. How many millions of ways they exist there! They are all beautiful.

"Similar to the pearl-like seeds within the pomegranate, My pearls of grace are within the *qalb* of man. In the pomegranate there are membranes like skin that hold the seeds. These are bitter and cannot be eaten. The section of creation is like that. This is *dunyā,* the world. This is hell. This is the skin. That bitterness is connected to the flesh. These are the things that are joined with the earth.

"But the pearls that are revealed within are My *rahmah,* My compassion—what beauty they have! What absolute beauty!

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"There are white pearls and rose-colored pearls and pearls which are both rose and white. Green pearls are there; coral-colored pearls are there. I have created so many different kinds of pearls in the *qalb* of man. That *rahmah* is in the *qalb* of man.

"If anyone intends to reach Me, he will have no qualities other than the *rahmah,* the grace.

"There will be no other qualities: no ignorance, no jealousy, no vengeance, no backbiting or anger. There will be no qualities of shaitān or any such things. There are many thousands of evil qualities, but none will be there. Jealousy, treachery, deceit and vengeance—no such qualities will be there.

"The pearls I have placed in the *qalb* of *insān* are the pearls of My qualities, the pearls of My *rahmah* that fill all of the universes. Those pearls are like the seeds that fill the pomegranate. It is like this that I have placed the *rahmah* within the *qalb,* the heart, of man. That is heaven.

"O Muhammad," Allāh said, "tell mankind more," God said further in *Sūratur-Rahmān.* "I have not kept anything for Myself.

"Man has so many of My actions and qualities. He has *sabūr, shukūr, tawakkul, al-hamdu lillāh,* inner patience, contentment, the quality which gives all responsibility to God and the quality which gives all praise to God, patience, compassion, generosity, kindness, justice, integrity, directness and honesty. All of My three thousand qualities are within man.

"Each of those qualities serve him; they are the *khidmah zahn,* the children who serve him. His compassionate qualities are his children. Those are called houris. They are called houris or heavenly virgins. These are the qualities

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that come to him as houris; they come as children to serve him.

"The qualities of man come as *auliyā',* guides, to serve him. And all of My qualities are *malaks,* angels there which serve. All of My qualities are lights within him who do service to him. All of My qualities exist as heaven there. All of My actions—as he performs those actions, they become the prophets. All of those qualities which become his qualities will exist as lights in the house of man.

"All of My thoughts shine there as stars. All of My teachings, all of My commandments are *wilāyāt,* powers, which protect his life."

Allāhu ta'ālā has said, "My three thousand gracious qualities, My ninety-nine divine names, My *wilāyāt,* My powers, exist as man's qualities. These are his *wilāyāt.* Those are his treasures. Those are his angels and archangels; those are the lights of God, the jinns and fairies, the houris that serve him, the *auliyā',* the saints, and the *ambiyā',* the prophets.

"Like that, all of My qualities exist within man. He must search for those qualities. That is what will serve him."

That wealth is his heaven. That wealth is his throne. That wealth is his God. That wealth is his Nūr, his Light. That *daulah* is the *Rahmatul-'ālamīn,* the Mercy of all the universes. There is no other wealth that a man can ever have.

God has said, "My qualities will do duty towards him and serve him. If he acquires My qualities and acts with them, then the *rūh,* the souls, of those qualities, the *hayāh,* the lives, of those qualities, the *wilāyāt,* the powers, of those qualities, the duties of those qualities and the splendor of those qualities will be the saints, the prophets, the qutbs, the angels, the archangels, the moon and the stars, the sun and

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the angels Gabriel, Michael, Raphael and Israel, all of the angels and archangels.[1] These are My qualities. One who acts with My qualities will receive service from them in his heart. This is what man will see as heaven. This is what man will see as the *wilāyāt.* He will see them as the compassionate qualities."

God has said, "This is My wealth. Anyone who reaches the wealth of My qualities will discover this to be his heaven. The qualities will be his *wilāyāt,* his powers, and they will serve him. They will be the saints, the qutbs, the sages, the archangels and the angels who serve him: they will be the houris who perform duty towards him."

God has said to those who have reached this state, "This is not My wealth. This is the wealth of My qualities. When I took on these qualities—at the time they appeared within Me—all of those qualities served Me in so many ways. All who serve Me are My qualities. They are My actions. They are My thoughts, My intentions, My focus, My *'ibādah,* My prayer, My worship. This is what they do. This is what is called heaven.

"What manifested from Me is heaven. My qualities are what is known as heaven. What was discarded from Me is hell. The beautiful qualities, the good thoughts that came from Me are heaven. This is what has been given to mankind.

"I have given all of My wealth to mankind. One who wants to obtain My powers must obtain My qualities.

"If he wants to become a saint, he must become one through My qualities. If he wants to be a star, he must do it through My qualities. It is done through good thoughts, the qualities of justice, mercy, charity—flawless qualities that are

1. There is an explanation of angels and archangels in chapter two.

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free of anger, deceit and pride. It is done through qualities of patience and compassion." God has said, "Tell them this, O Muhammad."

These are the *wilāyāt,* the powers. This is what God has explained in the *Sūratur-Rahmān.* I have told you what He said to say. When *Sūratur-Rahmān* was being revealed, when the *āyāt* were descending, there was so much. I just explained a little, but Allāh spoke abundantly and fathomlessly.

Therefore, precious children, jeweled lights of my eyes, when those of you who are truly human act with God's qualities, and reach the ninety-nine *wilāyāt,* powers of God, then these become your *wilāyāt,* the qualities that will serve you.

These are the qualities that will do duty to you: these are the messengers who will do duty to you. These are the stars. These are the angels. These are the prophets. These are the qutbs. These are the saints. These are the fairies. These are the jinns. These are the houris who will bring you water. The houris are the maidens who are eternally chaste.

The good thoughts and the good qualities are what serve you. This is what heaven is. This is what heaven truly is. This is what places you in an indestructible state.

But you must search for the people who will protect you. That search is done through good thoughts and the qualities of Allāh, through those *wilāyāt,* those powers, those kinds of grace, those three thousand angels, each having three thousand heads. They can prevent any kind of harm, any difficulties that might otherwise come to you.

God has told us that He has given all of us those blessings. You must have good thoughts, good qualities, good mercy, generosity, good actions, justice, integrity and honesty.

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If you do not act with the qualities in this state—if you have deceit, treachery, vengeance, jealousy, the snake qualities, rat qualities, dog qualities, pig qualities, cow qualities, goat qualities, bear qualities, elephant qualities, envy, anger or any of those things, what will they bestow upon you?

They will give you hell, only hell. They will bring you indescribable suffering. Any bad quality that you have will torment you. The evil qualities will hurt your mind. They will torment your mind. They will bring diseases to your heart. They will make you insane. They will cause many types of harm to your body.

One side will bring you God's beauty and the other side will bring you degradation.

You should not have any of those evil things within you. If a man has even an atom of deceit, treachery, envy or pride, he will be taken to the very lowest hell. From there he will only fall down further.

The weight of those qualities will grow and grow and grow and grow and take him to hell. In the heart of a human being, there should not be even an atom of jealousy, envy, treachery, hatred, egoism, arrogance, lust, miserliness or any of those evil thoughts. A man should not contain any of those kinds of things.

If any of these qualities are within a man, he cannot be called a human being. If those qualities are within you, the place in which you live will be hell.

The evil qualities within man have to be cut by man. The good qualities of God within man have to be practiced. These exist as the *wilāyāt,* the powers of God.

Each service that someone does, each duty that he does, each of the thoughts that he thinks belong exclusively to that

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person. And as each person does his duty, he should not look at anyone else.

The one who goes around closely guarding his wife all day, constantly watching her, one who tries to put a lock on her backside or her mouth, will lose his wife. She will just run away. He will lose his wife because of that.

Each person should take care of himself. He should watch himself. He should not put a lock on his wife's backside or his wife's mouth. You cannot really guard those things. A wife has to guard herself and the husband has to guard himself. Then they can live together.

Like that, if you try to analyze what others do, if you have suspicions or deceit in your mind, or any ideas about others, if you mind the business of others, your own affairs will all be ruined.

And, what will you have grown within yourself? Your analysis of yourself will not have deepened. It is your analysis of others that will have grown. That is wrong. It will consume the truth and devour your wisdom. It will consume our own growth. This is not good. These actions should never exist within us.

Each person must do his own service. Each person must do his own duty. Each person must have only good thoughts, good qualities, good conduct, good manners and behavior, God's actions and God's qualities—this is your wealth.

You are the witness. Your mind is the witness. Your duty is the witness. Your eyes are the witnesses. Your ears are the witnesses. Your mouth is the witness. Your body is the witness. Your heart is the witness. Your actions are the witnesses. You are the witnesses. But if you do not perform your actions correctly, what will you witness? If you look at others, that is not right; it is neither fair nor just.

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There is only one family. Some of the things that you have been doing are not very good. Take the *Sūratur-Rahmān* in the Qur'ān—read it, and look at the meaning; look at the words that God has been saying. This is your wealth!

God's qualities are your angels. They are the qualities that will serve you. All of your good thoughts serve you. They are the houris that serve you. All of your good actions serve you. They are the angels and the archangels: your thoughts, your ideas, your good thoughts, your focus, your intentions, your actions, your behavior, all of those things serve you. They are your *wilāyāt,* your powers. If you abandon them, you will get the *wilāyāt* of hell.

If you drain a pond, what will you see? If you take the water out, fish will be there. Crabs and dirt will be there. In the end, when the water is gone, what will remain? Only the filth! If you go to a pond and say, "There is filth in the water; there is dirt, there is this, there is that! Who can bathe in it? How can I look at myself in that pond? How can I do anything there?" it is not just.

You went to the pond to bathe—so bathe. Bathe and come back. You can also go there to drink. Just push aside the dirt and dust, drink the water and return.

But you do not do that. If you had wisdom, even if the water was dirty, you could put a piece of cloth on the surface and drink through the cloth. Then the worms would not come through. It would be so easy. You went for a drink, but you ended up analyzing the dirt and stirring up the water.

If you would analyze your own dirt, then you would never analyze anyone else—however, the dirt you have been analyzing is actually the dirt within you. All of those words are the dirt within you. All of those thoughts are the

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dirt within you. All of those actions are the dirt within you. These must leave you.

When you analyze that [outer] pond you are actually observing what is in this [inner] pond [which is the heart]. If you had discarded the qualities in your [inner] pond, you would not have attempted to analyze the qualities of the outer pond.

Each child has to think of this. What you learn here, what you study here, what you know or pray to here are a very different kind of activity. It must be the section of God.

Any child who wishes to analyze the section of God must never analyze the section of satan. Such tendencies should never be within us.

The ideas of satan should never be within us. The thoughts of satan should never be within us. The jealousy of satan should never be within us. The vengeance of satan should never be within us. The treachery of satan should never be within us. The anger of satan should never be within us. The selfishness of satan should never be within us. The arrogance and deceit of satan should never be within us. The evil qualities of satan should never be within us. The hellish thoughts of satan should not be within us. The thoughts and qualities of satan should not be within us. It is not very good if those qualities are within us.

For the path of God, it is not good. For the path of truth, it is not good. For conscience, it is not good. For justice, it is not good. For wisdom, it is not good. For the qualities of God, it is not good. For the actions of God, it is not good. For the behavior of God, it is not good. For the life of man, it is not good.

For the exaltedness of man, it is not good. For wisdom, it is not good. For the very high state of man, it is not good.

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For the integrity of man, it is not good. For the truth of man, it is not good. For the good thoughts of man, it is not good. For the clarity of man's wisdom, it is not good. For the unity of man, it is not good. For the peacefulness of man, it is not good. For the tranquility of man, it is not good. For the patience of man, it is not good.

Therefore, the qualities of man must be the qualities of God. The life of man must be the life of God. The state, the gaze, the thoughts, the behavior and the conduct of man must be managed with the qualities of God. God's actions must be put into practice. God's love must be our love. This is what heaven is.

Who are the people that serve you? Your qualities serve you. Who are the people that serve you? Your qualities are the saints. Your actions are the lights of God. Your demeanor and the *wilāyāt,* the powers of God, are your heaven. Your qualities, your actions, your thoughts, your intentions, your prayers, your worship, your duties, your service, the three thousand merciful qualities are your heaven.

These are your wealth, your forces and your armies. You are the king and these are your servants: the qualities. The qualities are the people. The qualities are the lights, the resplendences. The qualities are heaven. The qualities are your kingdom, the kingdom of God.

All that you have developed will serve and do duty to you. What you have developed will bring you blessings. God will never give you any other people—those beings are within you. Those beings dwell there with the good qualities and the good thoughts.

They live with the quality known as wisdom. They live with the quality known as patience. They live with the quality known as tolerance. They live with the quality known as

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sabūr, inner patience. They live with the quality of *shukūr,* contentment. They live with the quality of *tawakkul,* giving all responsibility to God. They live with the quality of *al-hamdu lillāh,* praising only God. They live with the quality of compassion. They live with the three thousand merciful qualities. They live with the qualities of the ninety-nine *wilāyāt,* with each of the ninety-nine duties.

They live with each duty, each name of each duty of God. Each word is a quality. Each thought is a quality.

Those qualities exist as the eyes within the eyes. They exist as the nose. They exist as the mouth. The *wilāyāt,* the powers are there. We must establish this state.

The people who truly accept God, each child who trusts God, anyone who intends to be with God, must think. We who are the children who trust God must think: we must think of what qualities we should have. We must have good thoughts every second.

At all times, we must have *sabūr,* inner patience, *shukūr,* contentment, and *tawakkul,* absolute trust in God. We should only have good intentions. Jealousy should not exist within a human being. Envy should not be there. Vengeance should not be there. Ignorance should not be there. Arrogance should not be there. Suspicion and doubt should not be there.

All such things should be cut off. You who have the *sūrah* of *insān,* the form of man, in the family of God, are the children of God. All of you must set out to live with good thoughts and good intentions.

Take the *Sūratur-Rahmān* in the Qur'ān, read it and see. Take that *sūrah,* read the truth and see. Listen to what God has said and see. Open your conscience, read it and see. There are two possibilities [good or evil]. All of God's

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qualities serve you. They all have life. They are all souls. If you act with those qualities, those qualities will come to life.

They will say, "What would you like?" They will serve you. They will exist as stars. They will exist as the moon, as the sun, as the angels, as the archangels, as the lights of God, as the soul, as life, as food, as nourishment, as *rahmah,* as grace, as the universe, as *awwal,* when the soul was created, and as heaven.

The *wilāyāt* that you build will speak with you. This is what spoke to the prophets. This is what speaks to Allāh. These are the qualities that speak to Him. These are the thoughts that speak to Allāh. These are the intentions that speak to Allāh. These are the angels that speak to Allāh. They all speak from within Him. They are His qualities, His actions, His behavior, His good conduct and His goodness. We must think of this.

This has all been given to *insān,* to man. This is where we must place our trust. We must acquire those qualities and act with those actions. We must act like that, and if we do so, I think it will be good.

Precious children, jeweled lights of my eyes, one child should not think he is different from another. Each child should think of the other child's life as his own. Each child should think of the other child's light as being his own.

Each child should think of the other children as being like their own hands. Each child should think of the other children as being like their own eyes. Each child should think of the other children as being like their own noses. Each child should think of the other children as being the other half of their bodies.

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Each child should think of the other children as the other half of their hearts. Each child should think of the other children as friends to their lives. Each child should think of the other children as beings who have been born with them. Each child should think of the other children as their very own lives.

You should think these thoughts and live with the qualities of God. If you do not do so, but instead have other thoughts in your hearts, you will possess the qualities of satan. If you have envy, jealousy, arrogance and karma, you will have the qualities and darkness of satan.

This is what we must discard. We must discard the qualities of satan, the things that belong to satan and the darkness of satan. One who bears the face of a [true] man contains all of the qualities of God. There is nothing more to be discarded from that person.

We must discard the ignorance that fascinates us. We have to make room for God's qualities. We have to give light to everyone. We have to give love to everyone. We have to give resplendence to everyone. We have to give completion and truth to all. We must make room for those things.

Each child in this Fellowship, please, wherever you are, wherever you live, wherever you stay, wherever you go, please think about what I have said now, just a little. Reflect upon this and endeavor to act accordingly.

I have heard some things that are not very pleasing to my heart. If you start finding fault with each other, be aware that this is due to your own faults.

If you are faultless, then your heart will be faultless. If your heart is faultless, you will see everything else as being faultless.

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If you are not without fault, you will never see anything else as faultless. If you start finding fault with others, it means you are the one at fault.

Anything you do or see is a section of yourself. This is the meaning of what you see in others. You might have been trying to project your faults onto others, but it is a thing you should not do. As long as we do not have such things, we will never see them in others.

When you look in a mirror, you will see yourself, your own thoughts. You will see your own beauty.

Like that, if you have God's section in your heart and stand before a mirror, then you will only see that beauty. If you look at anyone else, you will only see that beauty. You will never see any darkness. If you make your heart perfectly pure, then you will see your own beauty in anyone you look at, not some other beauty.

If you open your pure eyes, then you will never see darkness anywhere; you will only see light. If your eyes do not contain darkness, then wherever you look there will be no darkness. If you do not have darkness or torpor in your *qalb,* then all of the darkness and the torpor will flee wherever you direct your gaze.

If your *qalb* is full of light, wherever you look, all darkness and torpor will disappear and only light will be seen. If your eyes are full of light, then just as clouds and darkness recede from the light of the sun, those things will vanish upon seeing your purity.

What will you see there? You will only see your own beauty. You will see good actions everywhere you look with your good actions. If you have good thoughts, you will see good thoughts in others. If you have good thoughts, you will see good thoughts and all else will be dispelled.

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If you go to the bank of a pond, you will see yourself in the water. You will not see anything else. You will see only your own form.

Like that, if we clear our own hearts, if our hearts become light, if we remove the veils from our eyes, if we remove the blemishes from our *qalbs* and if we become pure, then even in a place of darkness or impurity, all the impurities will run away. Purity alone will be seen. Only purity will be seen there.

If you have no darkness, then everything you see there will be light. If you have no blemish, then you will see purity and plenitude.

Therefore, when we see a fault anywhere, we must think, "This is what we have." We must realize that the person who is seeing the fault has that fault. If we reflect with wisdom that is what we will see.

If we see filth, then we, ourselves, contain that filth. What is within us will emerge from us. What is in our thoughts will come out as speech. What is in our hearts will come to our words. What is inside will come to the outside.

Therefore, you must cut away all such thoughts. I am begging you. If you remain in that state, unity will be destroyed. Your beauty and light will be hidden. Your hearts will be hurt. Each child must reflect on this. Open up your hearts. You should not have those blemishes. You should not have jealousy. You should not have envy. You must realize that you will live in the form of any quality that you develop within.

Precious children, jeweled lights of my eyes, you have come here to dwell together as brothers and sisters. You are the family of God, the funny family. You are the ant man's and God's funny family. You are the ant children. You are the tiny people in the world.

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The world has discarded you; you are tiny ants. However, in any kind of thunder, lightning or flood, you can escape because you are tiny children. You have to take that form. All the big things will die in atomic wars and from the lightning. Because I am very small, I can escape from anything.

Therefore, precious children, jeweled lights of my eyes, my funny family, we are God's ant people; we are tiny children; we must try to escape from all of those things because we are very small children. We have to think of our state. Each child.

The state in which God exists has to be given to God. Those thoughts, those ideas, that focus, those intentions, those qualities, those actions of God, all must be given to Him.

You should not give the thoughts that belong in God's house to satan. You should not give God's house to the children of satan. You should not give God's house to satan's arrogance. You should not give any of God's things to satan.

Therefore, from now on, you must think. Each child, children of the Fellowship, children of any Fellowship, all of our children, all of God's children—none of those evils should appear within your minds.

If those things do appear, if any of those things appear towards your brothers or sisters, you have to immediately say to them, "I have been thinking of certain things. What should we do about it?" You must speak directly to your brothers and sisters. Anytime, you must finish the matter right then and there as it occurs. You have to clear it up right then and there at that time.

You are all brothers and sisters. Unity—mothers, children, older people and younger people must be in that state. If you become pure, everything will be pure. You can see this. You must think of this. Each child must think of this.

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You should not think bad thoughts. Bad thoughts are the way that satan can get to you. The thoughts of God are in the *Sūratur-Rahmān.* Please try to read it in the Qur'ān.

The qualities of Allāh that you have are the saints and the sages that serve you. These are the lights, the *rūh,* the soul, the houris, the angels, the archangels, the jinns, the fairies, those three thousand qualities of grace, the *asmā'ul-husnā,* the beautiful names of God, the ninety-nine *wilāyāt,* the powers of God. Those are your qualities. They are the people who serve you.

God explained and showed this to the Prophet Joseph. At the time of Prophet Muhammad's *mi'rāj,* the night journey through the heavens, God gave him this explanation of Joseph. He said, "Joseph's brothers put him in a well and sold him for some silver dirhams."

As the Rasūl was ascending to God, when he reached the fourth heaven, Prophet Joseph was placed there. Six thousand people surrounded Joseph. Houris and angels were serving him. The angels and the archangels were serving him. He had a great royal crown on his head. He was sitting on a throne and everyone surrounded him, doing duty towards him. He was on a throne and preaching to the others.

The Rasūlullāh, the Messenger of God saw him. He saw Jesus. He saw Adam. He spoke to Adam. He spoke to Abraham. He spoke to each prophet. He gave his *salāms,* his greetings of peace, to all of them, and afterwards he saw Joseph and spoke to him.

Allāh did not only place those beings, those prophets, those angels there. They are the qualities you searched for. They are all within you. Those actions are within you. They

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exist, living within you. They are all alive. They have all received life within you. Those qualities do not die. They are your wealth.

Therefore, you should leave satan's qualities in hell. His qualities, his form, his torpor, his darkness—let them go. Instead take on the qualities of Allāh; they exist eternally. They are alive. They exist as light. This is what performs duty. This is light. They are the sun, the moon and the stars. They are within you. They all exist as light doing duty towards you. This is what Allāh has said.

You have to read this section from the Qur'ān. You have to try to open the path of truth. You should not hurt one another. You should not be jealous or suspicious of each other.

You have to immediately and directly speak of each incident as it comes up. Anything that comes to your mind—it should not even come in the first place! Jealousy should not come. Envy should not come. If you each do your own duty, you will not get jealous. If you each do your own duty, then deceit will not come.

A person once piled up some hay. There was nobody to guard it except a dog who happened to be there. The dog could not eat the hay, but he would not let the cattle eat it either. He would not let the cattle near it. If the cattle went near the hay the dog would bark, "Val, val!" keeping the cattle from eating. Finally, the man who owned the straw died, but the dog was still there. He would not let the cattle eat it, so the hay rotted. It was all wasted.

Some of your actions are like that. You do not perform your own duties so you find fault with those who do perform their duties. That is not good! Each person should do his own duty. Then it will be good. Each person must endeavor to do his own duty.

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No fault will occur if each person does his own duty. We should not have any blemishes. We should not have anger. We should not have resentment. We should not have vengeance. We should not have doubt or suspicion. All of these are satan's qualities.

You have to throw these things away. My children should not have these qualities. The children of God should not have such qualities. These qualities should not exist in the funny family. You must throw out those qualities.

You should have the directness of the qualities of Allāh. That will be your wealth. That will be your life. That is what will perform duty to you and serve you.

Precious children, jeweled lights of my eyes, you have to do this from now on. You must open out the path of truth. You have to make your *qalbs* clear. You must get rid of your doubts. You must have the qualities of God and the *wilāyāt,* the powers of God. You must have the qualities to which all of God's creations will pay obeisance: the dogs, foxes, cats, rats, donkeys. Then Allāh's creations will all come to pay obeisance to you.

There are many duties that your qualities have to do within. There are more duties to be done within than there are to be done [outside] in the world. Those qualities exist as your wealth. Do not let go of those qualities that are your wealth. Search for them. That will be good.

Precious children, this is the connection between *insān* and Allāh, between man and God. This is how man reveals the wealth of Allāh. These are the angels and the archangels that serve Allāh within.

These are all God's qualities. The angels Gabriel☮, Michael☮ and Israel☮ are God's qualities, His qualities of grace. They are the qualities of His *wilāyāt,* powers, the

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qualities of His actions, the qualities of His conduct, the qualities of His behavior. Look at these qualities.

We have to search for them one by one. This is our heaven. This is the kingdom of God. This is the place where the qualities do duty. You have to think of this. Each child, precious children, jeweled lights of my eyes, we have to reflect and endeavor to act with these qualities.

We should never be jealous. You should never find fault with others. If you do, it will be like hurting your own teeth. If you find fault with your brothers and sisters, that is the illness that will attack you; it will not attack your brothers and sisters.

The tooth you injure will be your own. If you hurt another's eyes, you are actually hurting your own eyes, not those of another. If you cut off the hand of another, it is your hand that is cut. It is your pain, not that of another. If you hurt someone else's *qalb,* it is your heart that gets hurt; it will not hurt anyone else. Any section you attack, will attack you; it will not attack others.

Therefore, you must think of each thing. Anything [harmful] you do to your brothers and sisters will attack and hurt you. Any [hurtful] thing you think of will hurt only you. Each child must think about this.

Your brothers and sisters have to be like your body, your life, your eyes, your nose, your mouth, your tongue and your *qalb.* Your brothers and sisters have to be like parts of your own body.

You should not harbor bad thoughts. You should not intend to hurt your brothers and sisters, because that hurt will come to you. That illness will come to you. That illness will come to your own eyes. That pain will come to your own noses. That pain will come to your own bodies. Discard

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those evil thoughts and think God's thoughts of oneness and unity.

You have to live as brothers and sisters with one mother, one father, with one prayer.

You have to live always with good thoughts, good qualities, good manners, goodness, beauty, God's actions, intentions, patience, His tolerance, the qualities of His *wilāyāt,* powers, His actions and His behavior. You have to endeavor to act like that. You must establish that state.

Precious children, jeweled lights of my eyes, you must do this. Each child has to think about this. This has to come into each of your intentions. This has to come into everything you focus upon. It has to enter into all of your prayers. This has to come immediately and remain with you always.

You should not indulge in jealousy, fighting, quarreling, envy, anger or arrogance. These belong to satan. They should not come to this place.

Your eyes should not see these things. Your ears should not hear these things. Those smells should not come to your nose. Those qualities should not come to your tongue. Those qualities should not come to your *qalb.* They should not touch any part of your body. Those evil qualities should not touch any part of you.

Only the qualities of Allāh should touch you. Only Allāh's actions should exist within your *qalb.* I humbly request that these qualities come into your actions.

I have not felt very well for two or three days. I am not at all well.

Because of the illnesses of your minds, I experienced an illness in my body that was so severe that my life almost left

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me. Because of the illnesses that came to you, I myself got sick. If you become well, I will be very, very happy.

Therefore, my little brothers and my daughters, you must always be happy. You have to look for wisdom. You have to search for God's qualities, and all of you have to live in unity. You must live happily.

If each person does his own duty, then no one will ever find fault with another. If each person does the duty that he is supposed to do, how much peace there would be. There would be no problems.

If you find fault, it is a sign that the fault exists within you. A pure white cow will have no blackness at all. No matter what part of it you observe, you will see that it is a white cow. If a black cow is at a distance, and you look at it from here, it will be black; you will not see the details. But a white cow is very visible. If it is all white except for a tiny black dot, it is the black dot that will be noticed not the whiteness, no matter how white it is.

You can study *gnānam,* divine wisdom, but within you there is that dot [flaw]. You must get rid of it. That dot will cause problems to the white cow. That dot has come to your love and to your wisdom. You must get rid of it. If you do so it will be very, very good. That white cow has just a little dot. That dot is jealousy, anger, hastiness, impatience and vengeance.

Please, at least listen to a little of what I have said and try to act accordingly.

About two or three days ago, I really thought I would leave on the next plane. I said, "What is this all about? I should get on the next plane. This is a place without peace. In a place without peace, I have no peace. In a place without tranquility, I have no tranquility. In a place without

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unity, I have no unity. What is this? If I go, it will not matter to them at all. I will just leave on the next plane."

But that is your illness, and your illness came to me. My life is peace. My life is tranquility. My life is the state of peace and tranquility. My life is perfect unity. My life sees only that one beauty. My life sees only that one search. Only that one thing is to be seen in my life.

I do not see anything else. Only that one love is seen in my life. Only the brothers and sisters of one family are seen in my life. That one purity, that one family and the unity of the brothers and sisters are seen. Only one God is known in my life. Only one prayer is known. In my life, the unity of one family is seen. I do not see two.

Therefore, if you see two or three, that is an illness, that is a disease. When two or three things come and bang against one another, that is an illness. That should not exist. Therefore, jeweled lights of my eyes, a state of justice has to develop within your hearts. God's justice must appear within the *qalb,* the heart, of each child. God's qualities, actions, behavior and the state of His peace must exist within you.

You must always exist as leaders in peace. You have to be leaders in tolerance. You have to be the people with beautiful qualities who will allow others to grow. You have to live as the children of God's beautiful qualities. You have to always live to attain peace.

Precious children, please try to reach this state. Please be peaceful. The subtle and mystical kingdom of God exists within that peace. This is what God has revealed in the *Sūratur-Rahmān* in the Qur'ān. Each of these explanations is shown there.

There are no saints anywhere else. They are all within you. Each quality is a *khidmah,* a service. Each quality serves

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you. They are all the heavenly beings; each quality is an angel; each quality is a houri. Each quality is a guard that surrounds and protects you. Each quality is a light for your house, a lamp. Each quality carries you. Each quality does duty to you, gives you food and nourishment and carries you to heaven.

They do duty; they bathe you. Each quality does this. The qualities serve you; it is the qualities of God which serve you. That is the duty you have to do. God's qualities serve God. His duties—this is what God has given to *insān,* to man.

All of the qualities that serve man are God's qualities. If you take on those qualities, they will serve you too. Other than that, there is nothing else. This is what we have to think about.

In order to do this, in order for each one of you to do this, you must have these actions. I am begging you. I am humbly begging each child: please have the qualities of God on the path of justice. Please act with patience and inner patience, *sabūr.* Nurture unity amongst yourselves and bring peace and tranquility to each other. Establish the qualities of justice.

We are one family, with one mother and one father. There is only one God. In this state we exist as the funny family. In this family, justice must be evident. Peace must be reached. We must act with the qualities that rule the kingdom of God. We must walk on the path of justice.

May God watch over us and nurture us with His grace. *Āmīn.* May He give us His completeness with His grace. *Āmīn.* May He give us His perfection with His grace. *Āmīn.* May He give us this way of worship. *Āmīn.* May He give us this straightforwardness with His grace. *Āmīn.* May He open our *qalbs* and give us His grace. *Āmīn. Āmīn. Āmīn.*

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2

The Angels

Friday, December 24, 1982, 8:25 P.M.
Philadelphia, PA USA

A CHILD ASKS:

What is the difference between the kinds of angels: the angels, the archangels and the angelic hosts?

BAWA MUHAIYADDEEN℠:

Have you not observed the political government here? The president is the leader, is he not? After him, are the vice-president and the ministers.

Similarly, in the kingdom of God and in the kingdom of *gnānam,* divine wisdom, there are angels, prophets, representatives and the heavenly messenger, Gabriel℠, who is of the first [rank of angels]. There are four archangels: Gabriel℠, Michael℠, Raphael℠, and Israel℠.

Gabriel℠ is the heavenly messenger who brought the commandments from Allāh to the prophets.

Gabriel℠, Michael℠, Raphael℠, Israel℠ and Rūqā'īl℠ are the five angels who bring warnings to sections of the body. These angels of earth, fire, water, air and ether reside in the body.

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Allāh gives commandments to these angels. He gives them revelations and explanations so that they can do their work.

Everything that exists within the body also exists outside the body. Similarly, the same angels who exist within the body also exist outside the body. Such is the *sirr,* the mystery, the *sirrullāh,* the mystery of Allāh.

Externally, these angels are water, fire, air, earth and ether. *Malakul-maut* is the Angel of Death. Rūqa'īl۞ is the ether, the sun, the moon and the stars.

What is inside requires what is outside. It is through this that God controls cause and effect. What is inside is invisible. What is outside is visible.

Munkar۞ and Nakīr۞ are the angels who are going to ask the questions tomorrow on Judgment Day in the grave. It is also like this internally. For each question in your mind, a reply will come from the section of wisdom. "This is right, that is wrong," comes the warning; the warning comes right away. As soon as you make a mistake, the warning comes into your conscience, "What you did is not right. Think of this and do what is good."

If you do not act the moment you receive the warning, if you do not ask for forgiveness within two minutes, if you do not realize what you have done, then 'Atīd۞, the angel on the left shoulder, will write it down; he will record it. If you have said something wrong, and do not say sorry, if you do not ask for forgiveness, it will become a fault. Will it not? Like that, we must ask God's forgiveness for our hasty words, the things we think of and the things we look at.

The angel [Raqīb۞] who writes the good writes immediately. The angel who writes the evil waits a little and watches. He waits for you to ask for forgiveness. He writes only if you do not ask for forgiveness.

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There are the angels Ridwān ﷺ[1] and Mālik ﷺ.[2] One performs *tasbīh,* he offers prayers to God, "O God, give them goodness." He prays on our behalf. The other angel also asks for blessings on our behalf. "Allāh!"

The angels are the internal and external agents of cause and effect.

Those who have strayed from this section are followers of satan, who was the leader of all the jinns. He was called mal'ūn, and became the accursed one because of his jealousy and pride.

Because satan and his thousand followers were in a state of intending harm to Adam ﷺ, and because of their pride, they were cast out of heaven. Satan is these qualities. These qualities are satan.

No one has seen satan. Each evil quality is a satan: jealousy, backbiting, wrath, revenge, anger, self-importance, haste, vengeance, deceit, treachery, falsehood, theft, arrogance, karma, maya, Tārahan, Singhan and Sūran,[3] sexual craving, hatred, miserliness, greed, fanaticism, envy, intoxicants, lust, theft, murder and falsehood. It is such qualities that are satan.

Anyone who has these qualities becomes satan. All the thoughts that surround such a person, everything that comes from these qualities are miracles to him. They are desires. The hell known as sin is his miracle. His intentions and thoughts are the miracles of hell. This state is what is called satan.

It is through these qualities that man becomes a satan. This is satan. These qualities are satan. If a man performs

1. Ridwān ﷺ guards the entrance to heaven.
2. Mālik ﷺ is in charge of the punishment in hell.
3. Tārahan, Singhan and Sūran are the three sons of maya; they represent sexual energies and passions.

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taubah, repentance, and transforms those qualities, he becomes an *insān,* a human being.

When man becomes *insān,* and washes his *ensān sūrah,* his eight span body, with the *kalimah,* the praise of Allāh and *'ilm,* and makes it *clear;* when he strengthens it with the faith, determination and certitude of *īmān,* he becomes an *Insān Kāmil,* a perfected human being.

When he becomes an *Insān Kāmil,* he becomes a representative of Allāh. It is with him that the angels speak. Allāh advises such a man through these angels. All of the actions of such a man will be performed according to the *asmā'ul-husnā,* the ninety-nine beautiful names of Allāh, the actions of the ninety-nine *wilāyāt,* powers of God; his speech, his words, his actions and his demeanor will be the qualities of Allāh.

His *qalb,* his heart, will open and become the *'arshul-mu'min,* the throne of a true believer. His *qalb* will be the *dhāhut,* the throne, of Allāh. In that *qalb,* only Allāh, His representatives, His lights, His qutbs, the *auliyā',* the messengers, and the *ambiyā',* the prophets, will exist performing *tasbīh,* offering prayers to God.

His breath and his words, his demeanor and his actions will be the actions of Allāh. Other lives will be like his own; the hunger of others will be like his own; the sadness of others will be like his own; other lives will be as valuable as his own. That understanding will remain within his awareness, his wisdom and his consciousness, always.

No matter how much fruit a tree bears, the tree will not eat any of the fruit, but will give it to others. Such a person is like a tree: he will give his *'ilm,* his divine knowledge, his goodness and his good qualities to others in order to make them peaceful. All the happiness that comes into his life will be dedicated to others in order to bring them peace.

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He will never search for anything for himself. He will never work for the sake of healing his own illnesses. He will dedicate his life to dispel the sadness in the lives of others, and he will try to obtain blessings for them.

These qualities are the qualities of God. The qualities that do evil are the qualities of satan. The kingdom of God will belong to one who understands the qualities of God. The curse of hell, *la'natul-jahannam,* that kingdom of *jahannam,* of hell, will belong to one who has the qualities of satan. We must understand the difference between the two kingdoms with *'ilm,* with wisdom, with *īmān,* with faith, with love, with peace and with unity. It is only then that we will be able to understand these things.

THE CHILD:

Thank you precious Father.

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3

The Star of Light

Sunday, September 10, 1978, 11:55 A.M.
Philadelphia, PA USA

Bismillāhir-Rahmānir-Rahīm, in the name of God, the Most Compassionate, the Most Merciful. My love and my greetings to all of you. Children who are the jeweled lights of my eyes, children who have been born with me as the *qalb* within my *qalb,* I give you my love and my greetings. Children who are the life within my life and who completely fill my heart with love, I give you my love and my greetings.

May God who is fathomless grace and infinite love protect and sustain us always with His grace. *Āmīn.* May He protect us in this world and in the next. *Āmīn.* May He protect and watch over us while we are asleep and while we are awake. May He comfort us with His grace in sickness and in health. *Āmīn.*

Precious children, jeweled lights of my eyes, our primary duty is to worship Allāh. It is most essential; for the state that we must reach, it is essential. No matter how our life has been made, it is essential for us to know that life. It is also essential to know who we are. *Āmīn.*

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When we understand who we are, we will understand that [our life] as three letters: Allāh—a secret. Man—a secret. Man's life, his history—a secret.

God has placed this secret world within us as a secret. When we look at this [secret world, we will see that in this secret world] God is a secret. God's kingdom and His creation are a secret and man is a secret. These three are the secrets. It is a great wonder.

However, in order to understand the secret we have to enter the secret. I will tell you a little story to illustrate this.

There was a king by the name of 'Ād, who ruled the world some time ago. He had no children. He had meditated and prayed to God; he had worshipped God and pleaded with God to give him a child. While he was praying, a child was conceived. The child was conceived as a result of the worship he performed.

He said he wanted a child to rule his kingdom. He said he wanted a child for the sake of having a child. To accomplish that, he had started worshipping tens of millions of gods: dog gods, fox gods and cat gods. Along with that, he also worshipped the section of God.

He could not do anything through those gods. These other gods, the animal gods, could not do anything for him. It is only God the Creator who can create. Through satan and other such beings, one can make anything, but he cannot give life to what he makes. He can make only a body.

In that state, 'Ād meditated on God. But the satans within his heart never left him. Those qualities never left his heart. He never separated himself from the hold of satan. The self-importance of satan, the qualities of satan and that which is known as the "I" were within him.

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He prayed and God gave him a child. After the baby was conceived and growing in the womb, ʿĀd consulted a *najjām,* an astrologer. The astrologer said that if the mother stayed on land during her pregnancy, it would not be good. It would be better if the mother, the father and the child were to leave the land and begin a journey on the water. The astrologer said it would be more auspicious.

The king gathered his soldiers, his household and enough food for a year. They boarded a ship and sailed on the sea for nine months. When it was time to return to land for the birth of the child, they turned the ship around.

They were in mid-ocean when a storm blew up. As the storm approached, the ship began to rock. The king and the queen were on deck looking at the ocean and holding onto one of the wooden planks of which the ship was made. The storm hit and the ship broke up. The queen fell into the water still holding onto the plank. All the others drowned in the sea.

Only the queen was left, floating on the plank. It was a small plank about a foot wide. Then the child was born. There was no one to cut the umbilical cord. Everyone else was dead.

Then God sent down the Angel ʿIzrāʾīl, the Angel of Death, "Go! Bring back the *rūḥ,* the soul of the mother!"

When ʿIzrāʾīl, the Angel of Death, looked at the mother and child—this was the very same ʿIzrāʾīl who does not have any kind of pity because he has to take all lives at their end; he has to take the lives of animals, and he has to take the lives of men: he does not have any pity—when the Angel of Death looked at them, he saw that everyone had died and the ship was lost. The mother and child were in the middle of the ocean. The child had been born on a

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plank that was one foot wide. The umbilical cord was still attached. When he looked at them, he felt pity. He looked at them and felt very sad.

"Allāh, how can I take a *rūh* in this state? What will happen to the child?" He went back to Allāh.

Allāh's sound came, "O 'Izrā'īl, have you brought back her *rūh*?"

He said, "O Allāh, when I looked at her I saw the tragedy of it. I feel very sad. Everyone on the ship has died. They have all perished. Only this mother and child are left on a small piece of wood. The child was born there, and the umbilical cord has not even been severed. When I looked at their state, I felt so sorry for them that I came back."

To this Allāh said, "Do you make the decisions? Or do I? Is it your work or My work?" God said, "Go do what I told you to do."

The Angel of Death went back and removed the *rūh* of the mother. When the body of the mother fell into the sea, this caused the umbilical cord to be cut.

God ordered the ocean to take the child to the north. He commanded the waves, "Do not let this child fall into the water. Keep him protected." God instructed the water in the ocean to protect the child. He told the wind to blow towards the north.

The child traveled north on the plank and came to land near a jungle. The sound of Allāh came to the wind, "Lift this child and blow him onto the shore."

The wind came, lifted the child and blew him onto the shore where there was a tree. The baby landed in a fork of the tree which held his neck.

Three days earlier in the forest there was a tigress who had given birth to two cubs, and these cubs had died. Because

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of the congestion of the milk in her breasts, the tigress had been rubbing herself against trees and bushes in order to find relief from the pain. When she rubbed against the tree where this baby was, the nipple touched the child's mouth and he started to suck. When he sucked, her pain diminished. So no matter where the tigress went, she came back to give the milk to the baby. The baby drank milk for three days and grew into a child [the size of a] one-year-old. He began to walk and follow the tigress. By the time he had sucked the milk for five months, he had become the size of an eight-year-old. At that time, when the tigress jumped six feet, he could jump eight. By the time he had taken the milk for ten months, he was like a nine or ten-year-old.

The people who lived in that region saw tiger footprints with a child's footprints everywhere.

One day the king and his soldiers went on a hunt and the trackers accompanied them. While they were hunting, they also saw the child's footprints and the tiger's footprints. "What is this? How can a child and a tiger live in the same place? This is a wonder!" They all came to look at the footprints. The hunt progressed and the dead animals were brought and given to the king. "We have seen this mystery," reported the hunters.

The king ordered the soldiers to get metal nets and to have the beaters run through the jungle and chase the animals into the nets. Now the king had no children. The beaters began their work. Soon the child and the tigress came bounding towards them. They were caught and placed into an iron cage, but the tigress jumped to one side and managed to escape. The child was trapped.

They brought the child to the king who tried to care for him, but the child would not eat.

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When they asked the minister for his advice, the minister said, "Catch about forty children his age and put them all in cages. Feed them and let him watch. Then he might begin to eat and to drink milk."

They made forty iron cages and placed forty children who were close to the child in age into the cages. They put the boy's cage in the middle. They placed food and milk in front of all the cages. He watched as the other children ate, and he started taking food.

"What name should we give him?" the king began to think. "How did this child get here? Was he washed in from the sea?" He pondered; he delved into wisdom and made a few observations; a name from his heart came to his lips, "Ash-Shaddād, the son of 'Ād." Ash-Shaddād was the name the child was given.

'Ād, in their language, meant tree, *shadd* meant water. He was called ash-Shaddād, the son of 'Ād, because he came from a tree and from the water. That was what it meant in their language, which is similar to Greek. That was the name the king gave the child.

The king began to take care of him. The boy was the best at every skill. He won every competition. He could shoot an arrow into any target he designated. The king made him a prince.

One day the boy went hunting, taking forty children with him. In the jungle were two doves cooing at the top of a tree. The boy told the forty others, "I will bring them down alive; my arrow will strike only the wings."

He let loose his arrow, but it did not strike anything. He failed. He was not able to do what he said he would. Before this, his aim had been so precise that the arrows would seem to obey him.

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The first arrow had missed. In anger, he let the second arrow fly. That missed as well. He took his bow, broke it and picked up a new one. The third arrow also missed. It flew right past the cooing doves.

Then he said, "There is a mystery here, some kind of secret." Then he took a fourth arrow and launched it. That did not touch the birds either. He said, "Oh, there is definitely a secret to this."

He called for the leader of the forty children, and said, "Go bring thousands of people with axes and picks and machetes. Cut down the tree!" But the birds still cooed even as the tree was being cut. And they cooed even after it was cut.

Then he said, "Pull out the roots of the tree!" They pulled out the roots and when he went to investigate, he saw that there was a well under the tree.

"Take all the water out of the well!" he commanded. There was a chest at the bottom of it. "Take out the chest! Open it!" It was an iron chest. When he opened the iron chest, he saw a chest made of gold. When he opened the golden chest, there was a silver chest inside it. When he opened the silver chest, there was a chest made of lead. When he opened the chest of lead, there was a chest made of brass. When he opened the brass chest, there was ink in it.

He put a little of that ink onto his fingertip, rubbed it on his forehead and looked. He could see the whole world. He could see heaven. He could see hell. He saw everything. He saw the seven heavens and everything in the universe. He saw all the treasures and the wealth hidden in the earth. He saw everything.

So he said, "I am going to build a heaven in the world like that heaven. I am going to build a heaven like that heaven.

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I am going to become God. There will be a hell here and a heaven there, for judgment, over which I shall preside."

He started building the heaven that he had seen. He got hold of jinns and fairies and made them bring him all the money, the wealth and the buried treasure in the entire world. They brought all the precious gems as well.

Almost twenty million people were employed to build this heaven. As this heaven was being built, he made himself God. He killed and murdered people, and he rendered judgments. The heaven he built here had all the things that are in heaven, except for the secret things.

Allāh told the Angel Gabriel ﷺ to take the cinnamon stones, the rubies and the nine kinds of precious gems from heaven to ash-Shaddād to use for the doorways, the windows and the doors. "Give him whatever he needs. Take whatever he gives in exchange and throw it into the ocean. Throw his gold into the ocean."

Gabriel ﷺ brought him everything he asked for. He brought him what he needed at the time he needed it. Everything was a perfect fit. If he needed stairs, the stairs would be perfect. If he needed a doorstep, the doorstep he brought would fit correctly. If he asked for a door, it would fit right into place. These materials were made of diamonds, the nine kinds of precious gems, emeralds and rubies. Thus did he build and finish the heaven.

"We must have a coronation procession in this place," he said. "Today, heaven is complete. I must become God. There is no God here, so I must become God. I must rule the world and give judgment." He made many preparations in this way.

Ash-Shaddād said, "I must have a procession. I wish to ride on a beautiful bull with four white legs, with a forehead

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ornament, with lips of coral, with a beautiful face and with ears of gold." He wanted to mount this bull and ride it into that heaven. He had many herds of cattle. He owned all the wealth in the world. He ruled the whole world, but no one could find such a bull.

God said to 'Izrā'īl, the Angel of Death, "Today is his day. Go stand near him in the form of the bull he is imagining. After he mounts you and rides around the countryside to his heaven, take him to the entrance gates, throw him down on the threshhold, place your foot on his chest and bring back his *rūh*. Bring back his *rūh* and his heaven. Bring them here."

Ash-Shaddād looked around, blinked his eyes and saw the bull standing there. He climbed onto its back. He climbed onto 'Izrā'īl, and began the procession. The procession came to the gates of heaven, the bull shook itself and ash-Shaddād fell to the ground. The bull placed ash-Shaddād on the threshhold, and put its foot onto his chest and took his *rūh*.

Gabriel was ordered to tell that heaven, "You are the eighth heaven. You must go to the heavenly world." The heaven flew to the heavenly world.

This is the heaven that is [now] known as *firdaus,* the eighth heaven, built by ash-Shaddād, the son of 'Ād.

Ash-Shaddād became one of the pillars of hell. Pharoah is another pillar. Nimrod is another pillar. And someone else is another pillar of hell. They are the four pillars of hell.

It is like this that we have to open out and look at the meanings in our hearts. God protects us to such an extent. Our *qalbs* are living in the ocean of maya. There are sixty-four islands in our *qalbs,* in the ocean of maya. Dwelling on those sixty-four islands are sixty-four kinds of demons, ghosts and evil spirits. There are animals as well.

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In the straits between the islands are magnetic stones. There are currents that are formed by those magnetic stones. There is a cell in each current. There are seventy thousand veils in each cell. There are seventy thousand animal qualities between each of the seventy thousand veils—murderous qualities. There are indescribable things in these islands. We must think of these sixty-four islands that exist in the ocean of maya in the mind.

Two doves coo there in the top of the tree that is the body. One says, *"Lā ilāha.* There is nothing other than You." The other says, *"IllAllāhu.* You are Allāh." We must understand this cooing sound.

The sixty-four islands are the sixty-four arts and sciences. The sixty-four arts and sciences are the sixty-four sexual arts. In the darkness, they are called sexual arts. In the day, they are called arts and sciences.

The things each person imagines, during the sexual arts he practices within his mind, are the same things he tries to embrace externally. The things he thinks about and tries to embrace are sexual games. Every desire he has is a sexual game.

All the things we do secretly at night—these are the sexual arts. When they come out and display their acts, we call it music. Music is an art. What we kiss at night is a secret in the darkness. When that same act is performed externally, it is called a show, music, art!

Like this, the sixty-four arts and sciences and the sixty-four sexual arts are within the body. They are within the heart. Within the heart is a secret *storm.* There are secret stories within this heart. There is also a mysterious treasure inside this heart. In order to find this mysterious treasure, you have to open the seven treasure chests.

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Within this well of the heart are the words *"Lā ilāha,"* and the breath, *"IllAllāhu;"* two breaths which move there. One is the left breath—*"Lā ilāha"*—the art of the moon; *"Ill-Allāhu,"* the right breath is the art of the sun.

All that moves on the left is the coolness of the world; it is yellow in color. What comes to the right side is the heat, which exists as a power. These two breaths are the two doves, the two arts, the two treasures. When they operate correctly as a pair, the breath that comes from below is the world and the one that goes up is light.

Between the two breaths is a star. This star is the *auliyā',* the guides, the *ambiyā',* the prophets, the qutbs, the saints of God, the lights of God, the *gnānis,* the representatives of God, the angels and the higher angels. We call them stars.

Stars appear in the night sky before the moon does. Like that, before we came to this body, our life arose as a star. Before we arose, the star of light appeared. These stars appeared before the birth of each prophet. They were stars revealing the light. In each country, these stars were wonders. Once the prophets appeared, the stars disappeared. After Allāh sent them down, the stars disappeared. When prophets or guides appear, when the truth appears, the stars disappear.

That star is inside our body. When we are born, that star of light can shine through the seven layers of the earth and across the seven oceans; if it is unobstructed, that light will shine from *awwal,* the beginning, to *ākhirah,* the hereafter.

It is only if the light is obstructed either by the water or something within it that the light will not penetrate. Unobstructed, that light will shine from *awwal* to *ākhirah.*

This star that shines in our foreheads is the *gnāna kan,* the eye of wisdom; it is called the Nūr. It is the form of

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beauty in which we existed at the time of *ādi,* the beginning. It is the star that we were, in the place from which we originated.

Some of the *rays* that fell from the stars became the five types of lives—the earth, fire, water, air and ether. The star itself is light; it is our *rūh.*

If we are to understand this star, [we must know that] it is the eye of wisdom, that it is the Light known as the Nūr and that it came from *arwāh,* the world of pure souls. When we are born, a star disappears from the sky, from the *'arsh.* Each star belongs to someone.

When Adam℮ was created, Allāh caused that star to be placed in the center of his forehead. The same star has been placed on the forehead of every human being; it is the [inner] eye. Even if that eye is not [open], the light is still there. That light is always there, always shining.

We must dispel the things that obstruct this light. We must know that this eye exists in every human being. When the obstructions are removed, the light of this star is visible from *awwal,* the beginning, to *ākhirah,* the end—because the *rūh* extends from *awwal* to *ākhirah.* The light will be seen from *awwal* to *ākhirah.* That star is our *rūh,* our light, our beautiful form. We must know that this beautiful form first appeared in *arwāh.*

If we want to see that [light, we must understand that] we have forgotten the two breaths that flow in the tree. We must understand the sixty-four islands. We must also dig and discover what lies beneath the tree. If we dig up the roots of the tree—the roots of earth, fire, water, air and ether, we will find the sixty-four islands and the seventy thousand veils.

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As we keep on digging and opening, there will be a treasure chest. When we open that treasure chest, there will be a golden treasure chest inside it. When we open the golden treasure chest, there will be a silver treasure chest inside. That is the treasure chest of creation.

The first treasure chest is made of iron. Magnets, all the magnets will be attracted to it. All the desires will be attracted to it. All the currents will move there. All the minds will be attracted to it and run towards it. All the cells will be attracted to that chest. It has the shakti, the energy, to attract everything.

When we open that chest, there will be a golden chest inside it. The golden chest is the qualities of God's *wilāyāt,* God's powers, that have been hidden. The beauty of God's creation is the gold; it is His original beauty. When we open that and look inside, we will see creation, the silver chest. When we open that, within it will be a chest made of lead. When we open the leaden chest, within it will be a chest made of brass. When we open the brass chest, within it will be the ink that is called *gnānam*—the treasure of wisdom that can see everything in all the universes. It is a mysterious treasure.

If we take that true mysterious treasure, if we take one drop of it, and place it on our foreheads, we will be able to see everything in *'ālamul-arwāh,* the world of pure souls; we will be able to see everything!

Within this state are so many states that we must know. We must know our birth, our *'ālam* and *arwāh.* All of these states are states in which we must know ourselves.

But if instead of trying to reach these states, we give up trying to know ourselves and begin to study the history of the sixty-four islands, we will fall under the magnetic spell of the sixty-four sexual arts and get caught.

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We practice secret sexual arts at night; all the dances of the day are the drama. We practice the sixty-four arts and sciences and the sixty-four sexual games and we begin to make forms: the form of a dog; the form of an ass; the form of a snake; the form of a cat; the form of a rat; the form of an elephant; the form of a lion; the form of an ass; the form of a horse; the form of a gecko; the form of a scorpion; the form of a devil; the form of a demon; the form of a vampire; the form of an evil spirit. We make countless, endless forms of the creations.

If we make these forms and keep them in our hearts, if we place our trust in them and dance in that way, if we put on that face, if we put on that makeup, if we love those things, we will forget God, and the house that we have built will be destroyed.

Allāh has done everything. He saved the one who was in the sea. He created the tigress for him. He created two cubs for the tigress. He took [their lives] and made the tigress give ash-Shaddād milk. He protected him so much. Would One who had protected [him] to such an extent forget him?

Ash-Shaddād took up the weight of God's work. He intended to dispense heaven and to give judgment. That is why ash-Shaddād, the son of ʿĀd, became a pillar of hell. His gold and his wealth are now mica. Mica is used for light and for magnets. It is earth. It is black and it glitters. This is what became of the treasures of ash-Shaddād, the son of ʿĀd. His treasures are now all mica. It appears in layers. If you pick it up, it will crumble. It is glittery. Even today, if it touches the sole of your foot, it will injure you. If you walk in the rain, you will see it glittering. If it touches the sole of your foot, it will penetrate your skin, like bacteria. It has the ability to cut. It is essential for light and for machinery. Ash-Shaddād's wealth turned to mica.

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When we think about and study all of these things, [we will realize that] if we build something having forgotten God, we will have to go to hell. If we give up God and build an equal to God, we will have to go to hell. If we do not keep the beauty of God on our faces but put on a form, we will have to go to hell. If we give up the qualities of God and put on the qualities of animals—any animal—we will have to go to hell. If we give up the actions of God and take up any other actions, we will have to go to hell.

Therefore, my precious children, jeweled lights of my eyes, my own children, we must think of all of these things in our lives. We must know each one. We must do this; we must build this house. We have to look for a house in the kingdom of God. We have to analyze ourselves.

When we understand who we are, we will know that we are only light, that we are not something that belongs to hell. The thing that belongs to hell is the thing that belongs to the earth. It is a house for us, but it is not a house in which we can live in freedom. We have come into it; it is God's creation. We came [here in order to know] our secret and God's secret. We were stars in *arwāh;* we were lights in *arwāh;* we were God's suns in *arwāh.* We came here in order to study His creation-secret.

We came from there into this house of earth, fire, water, air and ether. This house eats of the earth; it drinks water; it consumes heat; it lives on air and dwells in ether, in the colors of maya. It is not our house; it is not our body. It just seems as if it is our house. It lives on the earth; it eats of the earth; it drinks water; it lives on air. It has this shakti, this ability.

But we have to paint and clean this house with those things. We have to take water and wash it. We have to use

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fire to keep it warm. We have to take things from the earth to feed it. We have to blow air into it so it can operate. We have to paint it with colors and put makeup on it. This is the secret of this house. It is only temporary for us. This house grows through the earth and perishes through the earth. It appears from the earth as five kinds of lives, and it perishes through the earth. It is our temporary house.

It is a university. There are nine types of universities [within this house]. The first is the university of the *anādi*, that existed before *ādi*. It is the university of the treasure that transcends the *ādi* and the *andam*, the beginning and the end. In the time without creation, there is a university in which we have to study the actions which have no creation. That is the *anādi* before *ādi*.

There is another university in which we have to study—the *ādi*, the beginning. *Awwal* is the university of the rays, the stars, the lights and everything that appeared in *awwal*. It is the university in which we have to understand the stars and the lights. It is the *awwal* university.

There is the university of life [things that are alive], the *hayāh* university, [in which we learn] how life began, what life means, how many types of lives exist and which world we lived in before.

Annam Muhammad—food. Seventy thousand years before a star was formed, the food for that star was created. That food is called *annam*—how many kinds of food there are. There is food in grass, in the earth, in shrubs, in ripe fruit and in unripe fruit: food has been created in everything. We have to study in that university. There is a tremendous amount of knowledge to be learned there.

Ahamad is the university of the heart. *Aham* is a word for heart. What we have to study in that university are the

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four hundred trillion ten thousand spiritual universities. We have to study all the things that are within it. All secrets are within it. All mysteries are within it. Animals, oceans, lands, human beings, God, the angels, the archangels, jinns, fairies, all the shaktis, the energies, are there. We have to study in that university and pass the examinations.

Having passed [the examinations] there, we must enter the sixth university of Divine Luminous Wisdom, the *pass* of the Qutbiyyah, the beauty of the heart. We have to understand and reach that beauty. In that university beauty comes to us. In that university the explanation of who God is and who we are comes to us. It is the university in which we learn how to analyze, distinguish and see.

The seventh is the university known as Muhammad in which the beauty of the heart must come to the face. Light. Ahamad and Muhammad. *Muham,* the face, is the *zīnah,* the beauty of Allāh. It is the Light of Allāh. It is the smile of Allāh. It is the bliss of Allāh. It is the gaze of Allāh. It is the fragrance of Allāh. It is the sound of Allāh. It is the taste of Allāh. The face that can experience these things must come to us—the face without happiness or sadness. We have to study that in that university. How many prophets, how many lights, how many *auliyā',* how many qutbs will be there! We have to look at their beauty, and when that beauty comes to us, it will be like the beauty that Allāhu ta'ālā Nāyan gave to Joseph ﷺ.

God gave three-quarters of the beauty that He gave to Joseph ﷺ to Joseph's mother. There was no beauty that could be compared to that beauty—even God praised it. Joseph's brothers sold that beauty for twenty pieces of silver. They beat him and put him in a well and sold him to some merchants

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for twenty drachmas of silver. The one who bought him started doing business by displaying Joseph's beauty in town after town. Joseph was taken to all the towns, and put on display; tickets for the privilege of looking at the wonder of his beauty were sold.

On the way to a certain country, Joseph thought to himself, "There is no one in the world more beautiful than I am. I go from country to country, displayed in their houses of marvels. There must be no one more beautiful than I am because everyone in the world comes to look at me. Everyone praises me. There is nothing more beautiful in the world than my beauty. I am the beautiful one. I am the most exalted in beauty. There is no one more beautiful than I am even in *'ālamul-arwāh*, the world of pure souls." He became proud.

There were beautiful people in the country to which they were going. When they arrived and the tickets were collected, all the people who came said, "He is beautiful? What beauty does he have?" Joseph's beauty had gone. "He has no beauty," they said. Everyone in that country was more beautiful than Joseph. He was the least beautiful person there. The beauty so wondrous that it could not be directly looked at was gone. That is how Joseph lost his beauty. All the people in that country were beautiful. He was the only one who was not beautiful. He was sad and said, "O God, everyone is beautiful."

Then Gabriel came down and questioned him. "Joseph," he laughed dryly, "what beauty do you have now? There are no more tickets, no more anything. What is the matter?"

Joseph said, "Allāh! My beauty is gone. Everyone is beautiful except me."

Allāh commanded Gabriel: "Tell Joseph, 'No one came to see you. This is your beauty: you are looking at it. This

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is your beauty. You had My beauty and that was what the people came to see—My beauty. No one would come to see your beauty. What you had was My beauty. You had My Light and My beauty. But you were proud of that, were you not? You took pride in it and you thought there was no one more beautiful than you. You forgot God at that moment. Now look at your beauty.'"

Like that, it is only when Allāh's beauty is within us that everyone will come to see us. That beauty comes when His Light comes to us. Just as God told Joseph ﷺ, it is that beauty, that *zīnah,* which must come to us. That is the secret of Allāh's beauty. That *rahmah* must be there. It is that beauty which must come to us. That is the beauty everyone will come to look at. It is a wonder to everyone. It is beautiful to everyone.

The eighth university is Nūr Muhammad, the star of plenitude which was impressed on the forehead as the Completion. It is known as Nūr Muhammad. It can see all explanations: *awwal, ākhirah, dunyā,* the beginning, the hereafter and the world, the eighteen thousand universes, the fifteen worlds, the secrets of *awwal*-life, the secrets of the lives in *ākhirah,* in the next world, heaven, hell and everything. The plenitude which is Nūr Muhammad can see all of those things. We must study that secret in that university.

The ninth is Allāh Muhammad. The mystery of *insān* and Allāh is that *insān* is Allāh: Allāh is within *insān* and *insān* is within Allāh. There, the story of *insān* is Allāh and Allāh is the story of *insān.* That is the mystery we must study in that university.

These are the nine universities in which we must study: they are within our hearts. These universities have been formed there by God.

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God made us stars, He made His *dhāt,* His essence, our wisdom and He sent us into this [world].

His secret is our secret. When we look closely, there are really only two secrets. Allāh has two secrets. To *insān,* Allāh is a secret. To Allāh, *insān* is a secret. Those two are the story. Allāh keeps *insān* as a secret. *Insān* keeps Allāh as a secret. A mystery—only those two.

When we pass this [examination], man will be within Allāh and Allāh will be within man—One! There will be only One Form. Allāh takes form when *insān* is within Him. When Allāh becomes *insān, insān* will be within Him. The only reason we have come here is to study in this mysterious university.

We did not come here to perform the sexual arts, those that we perform in the daylight and those we perform at night; one is a secret performance, the other is an open performance of making love and kissing.

When someone plays a *kini-kini-kini* tune, "Babe, I'm coming for you," that is done in the daytime. At night, the kissing is done when no one else is watching. There are two: one is a sexual art, and the other is a sensual art. [Thus sixty-four and sixty-four] make 128 letters.

The 128 letters are the *al-hamd,* the praise. The *Al-hamdu Sūrah* itself has 125 letters, and the other three letters are *alif, lām* and *mīm.* So 125 plus three make 128, which is the *sūrah* of *insān,* the form of man.

In order to understand this *sūrah,* there is much that must be learned at these nine universities. We must become subtle [beings] in order to study these things because the universities in which we must understand these things are in this house, [this body].

We have to study and pass [the exams]. We have to understand what prayer is and pass that exam. We have to

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understand what *tolubai* is and pass that exam. We have to understand who we are and pass that exam. We have to understand what wisdom is and pass that exam. We have to observe all those things and pass those exams. We have to understand and build the houses. We have to understand the states in which we must study. And there is so much more.

Precious children, jeweled lights of my eyes, for these universities we need wisdom, and wisdom has to be learned, little by little. If we do study, if we want to increase our understanding, there is a map.

We have come to this place now, and we have to try to the extent of our understanding. We must gather [the wisdom] to the extent that we understand it.

If there is someone who tells you something, you must take it in and keep it within you. There is such a thing as truth. You must take the truth and keep it within you. You must sift it with your *pabut arivu,* your divine analytic wisdom. You must discard all that is evil and take in what is good. You must discard all that is false and take in the truth. That which must distinguish between truth and falsehood with wisdom, that which must look at them, discard what must be discarded and take in what must be taken in is within us.

Precious jeweled lights of my eyes, my very own children, we must look at, reflect upon and understand all the things that we have to look at and reflect upon.

If we study each section with understanding, we will know our life and who we are. Then we can understand the star known as *hayāh.*

We are stars. We are not stars for the purpose of acting; we are stars for our original [state]. That star is within each of us.

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A star appeared before each prophet appeared. Those are the stars that the *najjām,* the astrologers, observed. When Moses was being created, a star appeared before he did. A star appeared for Abraham. A star appeared for Jesus. A star appeared for Muhammad. The stars were the prophets.

In *arwāh,* we were all stars; our star is our light. The light of that star is visible in *'ālamul-arwāh.* But if the seventy thousand veils obstruct the light, it will not be seen. If we can remove the obstructions, then we can see *'ālamul-arwāh.* We must try to do this.

Children, jeweled light of my eyes, please understand this. Do not build a heaven like the heaven built by ash-Shaddād, the son of 'Ād.

We do have to build a heaven—with wisdom. Allāh must build it with Allāh. We are the Light and He is the Resplendence. Therefore, the Light and the Resplendence must be one and build as one. We must build the house of His *rahmah,* His compassion. That will be good. Then we can be free.

Bismillāhir-Rahmānir-Rahīm.
In the name of God,
the Most Compassionate, the Most Merciful.
As-salāmu 'alaikum
wa rahmatullāhi
wa barakātahu.
May all the peace, the beneficence
and the blessings of God be upon you.
Vanakkam. Anbu.

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4

The Creation of the Pearl of Light in the Qalb

Monday, July 11, 1983, 9:38 A.M.
Philadelphia, PA USA

He is the Grace. He is the Treasure.
He is the Completion of Allāhu,
Having dispelled the state of darkness, IllAllāhu,
God, kept Light and the Completion
as His fundamental treasure.

God, the great Creator
is the One who watches with open eyes,
the One who is Life to love,
the Ruler of Grace, Arulālan,
the One who is Life to love,
the Ruler of Grace, Arulālan,
the Beloved of all *'ālamul-arwāh.*
As Life to love, as Life to love,
Allāhu is the blissful Treasure of life.
Allāhu is the blissful Treasure of life.

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The divine grace of that Creator,
the Light to the *qalb*
is the Pearl of all pearls,
the *'ilm* to wisdom,
Pearl Muhammad, the Rasūl ﷺ.

The luminous Pearl of *'ilm* is
the Pearl of grace belonging to
the Protector of both worlds.
It is a Pearl formed from blissful love,
a Pearl formed from blissful love,
dwelling in the *qalb,*
that Pearl of all pearls,
the Pearl of Light known as Muhammad ﷺ.
It is the treasured Pearl
composed of exalted beauty and grace.

It is a Pearl maturing in each heart.
It is the original Pearl
known as Muhammad, the Rasūl ﷺ.
The Pearl of Light will mature
according to the ways
in which prayer is performed,
according to the states
in which meditation is performed,
according to the states
in which worship is performed and
how they are held in the *qalb.*

That maturing Pearl is that original Pearl,
Muhammad the Rasūl ﷺ, Pearl of Light.
That Pearl was formed in *arwāh.*

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That Pearl is the Pearl of the Light
of Allāhu's compassion, *rahmah,*
the Pearl that was pressed
into the forehead of Adam ﷺ.
That Pearl Muhammad ﷺ is known as
the Nūr of the Nūr.
That Pearl is suffused with the Nūr of the Nūr
of Allāh's hundred names.

It is a Pearl that speaks,
a Pearl that hears, a Pearl that sees,
a Pearl that imbibes the fragrance,
a Pearl that tastes,
a Pearl that knows, a Pearl that understands,
a Pearl that receives, a Pearl that gives,
a Pearl that walks and dwells among us.

That exalted Pearl exists in all three worlds.
That is the Pearl that is luminous within us.
That Pearl lives within us as Life within life, *hayāh.*
As the luminous Light within wisdom,
as *'ilm* within *'ilm,*
that Pearl will exist on *mahshar,*
the Day of Resurrection,
the most beautiful Pearl in both worlds.

It is the Pearl that is most exalted in our lives,
the Pearl that is the most exalted in our lives.
It is the Pearl that will reveal
the story of our coming,
the Pearl that will reveal
the story of our coming.

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It is the Pearl that is luminous with light.
It is the Pearl that shines and resonates in the *qalb.*
The Pearl Muhammad is the Pearl of the Nūr,
the Pearl of the Completion of Allāhu.

It is the Pearl that is described
by the [beautiful] names,
the hundred names that see as He does,
hear as He does, walk as He does,
imbibe the fragrance as He does,
receive as He does, give as He does.

This entire state has been formed
within the Nūr of the Nūr,
in the Light known as Muhammadﷺ,
accepted, revealed, brought into action—
brought into action and revealed
as the *asmā'ul-husnā.*
Those are the hundred names.
The actions of those names are
the *wilāyāt,* the powers of God,
in the *dunyā,* the world.
The actions and deeds are given the name *wilāyāt,*
to describe the service and duty of God.

This state of Rahmān,
the most Compassionate One,
rules this world, *dunyā,* and *awwal.*
Know this.

We have come here in order to know this.
We must allow the Pearl

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which exists as Annal
to mature in the heart.

In the place within the heart
known as *īmān* in Allāhu,
inside the form, the *sūrah,* of faith
is the oyster of *īmān.*
The Pearl of the *rahmah*
that falls from Allāhu, the Wealthy One,
is the transcendent Pearl
known as Nūr Muhammad.

That Pearl must fall from the mouth of faith
into the ocean of the *'ilm* of Allāh.
Because that original Pearl emerged from Allāhu,
Allāhu's divine mouth of *īmān* must accept it.
It must be taken into the *qalb,*
the *qalb* of *īmān,* and
it must be placed into the oyster of faith,
deep inside
the ocean of divine knowledge, *bahrul-'ilm.*

It must be placed into the oyster
and allowed to mature, that Pearl,
that Pearl of the Light known as Muhammad ﷺ.
It must be placed into the heart,
into the oyster of *īmān* to mature.
Then it must be taken to the Wealthy One,
the Rahmān, who will ascertain its value.

Life, *hayāh,* and death, *maut,* must both be seen.
Hayāh and *maut* must both be seen.

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Awwal, dunyā and *ākhirah* must be seen.
The Day of Judgment in death,
the day of death must be understood.
The day in the grave, *qabr,*
the good and evil that were written,
and the circumstances [surrounding them]
must be known.

The Light known as Allāhu must resplend.
He must be visible in our hearts.
We must make His Light Muhammad,
Oli Muhammad,
luminous within us.
It must mature, and its full value
must come into our hearts.
That human being, *insān,*
must become Muhammad,
and Muhammad must mature into the Nūr,
and become resonant.

When the Nūr resplends as Allāhu,
the *qalb* becomes the wealth of the *rahmah*
in both worlds.
That *qalb* will be the Light of *dunyā* and *ākhirah.*
The *qalb* that resplends
in *ākhirah* and *dunyā* is heaven.
That is the kingdom of our Creator.
That is the place where God will dwell.
In our lives, that will be the Ka'bah.

The center of such a *qalb*
will become the focal point of everything

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in *'ālamul-arwāh,* the world of pure souls.
All the prophets, the lights of God, the *olimār;*
the qutbs and the *auliyā'* will pray there.
They will turn to it from all four compass points
which represent Zabūr, Jabrāt, Injīl and Furqān,
the four religions.

There you can see all the religions praying as one.
You can see this in the center.
You can know Mannar Mahmūd.
You can know the Complete Light that is the Nūr.
You can see Allāhu, the Complete One,
in that subtlety.

The *qalb,* becoming that, will be the Ka'bah.
That will be the place
where all lives pray.
That will be a place
where prayer, *tolubai, 'ibādah* and *dhikr*
are eternal and complete.

That is the Ka'bah formed
by the *sirr,* the secret, of the Almighty One.
That is the flower of the *qalb* that has been
formed as the *sirr* of the Almighty One.

The sky, the earth, the oceans, the lands
and all lives are there.
It is the truth; it is the focal point.

That is the loving place where *haqq,* the truth,
and Allāhu dwell.

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There, all lives will pay obeisance
to Allāh's completeness.
This place belongs in common to everyone.
This place is heaven to our lives.

The shining Light is Allāhu and Muhammad ﷺ.
The flash of lightning between them is the Qutb ﷺ.
That is the Light of God's grace-awakened wisdom,
pahut arivu, divine analytic wisdom.
The Light that explains from there is the Qutb ﷺ,
grandson to Annal Muhammad ﷺ
who is known as the Nūr.

Shining, emerging from that
are all the human beings, *insān.*
He is the helper, protecting them from affliction.
He is the mighty one [who stands between them]
and demons and ghosts.

He is the one who catches them
with the twelve divine weapons:
the conch, the wheel, the axe, [the flute],
the mystical staff, the club, the tongs,
the woolen rope
that winds around the mystical staff,
the bow and the arrow, [the tiger skin,
the slippers, the pouch of plenitude,
the prayer mat].
Allāh created those twelve weapons.
Allāh gave them to the Qutb ﷺ
known as Muhaiyaddeen.
He carried that Light and lived by it.

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When that prayer mat, *musalla,* is outspread,
and the prayer begins,
all the demons, ghosts and jinns
will flee; they will be dispelled upon seeing this.
The snakes will scatter.
Maya, mantras and tantras
will all be mesmerized and run from there and
stand at a distance.

The exalted Rahmān gave His *wilāyāt*
to the Light of the Divine Light that is the Qutb.
He gave him His help in *ākhirah.*
He poured incomparable *rahmah* upon him
in *awwal* and *dunyā.*
God made him to give the wonders and
the *rahmah*
to everyone in this earth-world.

This was the grandson
of the divine Prophet of the three worlds.
This was the Qutb's Light, Qutb *Oli,*
to the three worlds.
This was the *dhāt,* the essence, of Allāh.
This is what emerged from His *qalb*—
shining Muhammad and the Qutb.

All the lives were sent from Ādi.
When the Nūr and the Qutb rubbed together,
the rays of light scattered
into the world,
into the eighteen thousand universes.
The rays all scattered and fell.

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They were seen falling as stars, suns and moons,
heavenly angels, jinns and fairies,
angels, archangels, lights of God.

Adam and Eve were created there.
All lives were clearly defined—
sea creatures, land creatures and those in the sky,
those in the seven layers of earth,
those in the seven layers of the sky.
These creations were created in the center.
They were rays scattered
from God's Power, Nāyan *Qudrah*.
They received life and began to resonate there.
They understood truth and Allāhu
at the moment of their creation.
Witnessing this sight,
all their tongues, noses and mouths
began to declare [their faith].

The meaning is that Muhammad and the Qutb
became manifest to Allāh.
They gave rise to the sound Allāhu
and caused it to resonate.
They gave the sound to the *alif*.

When Muhammad speaks,
giving sound to the *alif*,
when it explains as the Annal Qutb,
then we can see Allāh with our own eyes.
Then we can hear the sounds
of the prayers of all lives.

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God took in the smells of all good and evil.
He understood all lives and
heard all their intentions.
He made the *qalb* ready
and transformed it into the Ka'bah.
He gave excellence to all the created lives.
It is in this way that He gave lives and bodies
to all of them when He created them.
He created food and water for them to grow.

To assist all those lives
He sent two Pearls:

The Light of Annal Muhammad was one Pearl—
Awwal Muhammad, the Pearl Muhammad,
Nūr Muhammad,
the Ray of Light within the Completeness.

Inside, the subtlety within it was
the Qutb's Light, Qutb *Oli*.
He sent that shining Pearl
to bring the explanation to the *qalbs*,
to speak there, to speak there.

He speaks there amidst the fruits of love.
He feeds each heart with milk and nectar.
In this state Allāh created how many, how many
shining tens of millions [of lives],
countless multitudes beyond comparison.
He created and formed
the fundamental Muhammad, *kārana* Muhammad,
known as the Nūr.

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He made it give the light-explanation
within His own *qalb.*
To support it, He placed the Qutb within *'ilm*—
he is the one who is the wisdom and the ocean.
That is why there are two [pearls].

Annal Muhammad is the [letter] *mīm.*
The *mīm* which is Muhammad became *insān.*
Insān who is Muhammad became *baqīqah insān.*
Haqīqah became Muhammadiyyah.
What shines within it is Ahamadiyyah.
What shines within that is Allāh as Nūr Muhammad.
What exists within that is He as Himself,
Allāh as *Rahmatul-'ālamīn,*
rahmah that cannot be contained by words.

He placed it as a Light within the *qalb*
and He made it explain.
He placed wisdom there so that this *sirr*
could be taken out and shown to *insān.*
Within that,
He placed wisdom and qualities of peace,
the Qutb,
who would analyze, discriminate and see.

As protection for this *qalb,*
He placed the Light there.
He pressed and rubbed
the Light that is Muhammad
who is known as the Nūr
onto the forehead of Adam.

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He molded and formed [the *qalb*]
from one handful of earth
gathered from all four compass points.
The four religions arose from
those compass points
of that one [handful of] earth.

He kept that [handful of earth]
in Jiddah for so many ages, *kālam*.
He mixed the earth taken from Karbalā'
with rain, with water and air;
He kneaded and molded that mixture,
and fused it together with fire.
He took the earth that was formed as a *sirr*,
and molded it into the exalted and beautiful
form of Adam۞.
He sculpted for so many ages
as He created that luminous form.

In order to send down the *rūh*, the soul,
Allāh pressed the subtle Muhammad
onto his forehead.
While He sculpted that Light,
rays of Allāh's *sirr* were sent down
and made into the *rūh*.
While that which is to become the *rūh*
is descending,
we must know and understand
its subtlety and its state.
Let us know it!
Do you not see these luminous states
in Adam۞ and Eve۞?

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Eve ﷺ was made from Adam's rib,
taken and formed from a part of Adam ﷺ
and then paired with him.
They were created as a pair from the earth,
so that Mannar Muhammad ﷺ could be born,
so that Mannar Muhammad ﷺ
could become manifest.
All of the *sirr* within the *sirr* of Muhammad ﷺ
were made to dwell within Adam ﷺ on that day.

Gemstones formed in the earth are an example
of this—one that has been shown to us as
gold, rubies, cinnamon stones,
diamonds, lapis lazuli and
gems with names such as emerald and sapphire.
He gave the earth the Light of Muhammad ﷺ
through the agency of Adam ﷺ.
He created illustrations in the earth.
He gave that splendor
to the earth as its birthright.

From the Light of Muhammad ﷺ
He gave the *al-hamd* known as *sabūr* to the earth.
That caused the earth to praise Allāh.
He revealed the earth
as the mother and father to all lives.

In order to demonstrate *sabūr* to all those lives,
and so they would regard everyone as an equal,
Allāhu gave the earth His *qudrah*
by sending Annal Muhammad.
Once He sent His *qudrah* into the *qalb,*

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once the Light
known as Nūr Muhammad brought *īmān,*
God sent that Light into the subtlety.
He caused the praise and the splendor
that was to enter the earth
to be blown into it.

That praise was made into Adam ﷺ.
That Light known as Annal Muhammad
was placed on his forehead with that praise.
Because it was formed with grace in the *qalb,*
Khudā placed His Light and the Qutb's light,
the prophets, the lights and the guides there.
All of them were placed there
in the Ka'bah that He caused to be created.
All the lives were in the mystical Ka'bah.
He placed them there
according to their thoughts and their prayers.

Realize this state, O mankind.
Once you make your hearts pure,
please know this.
If the treasured Pearl of Allāh
matures [in your *qalb*],
if the full value comes into it,
all lives will pray there.

They will come from all four compass points
and stand in prayer,
beholding each other as one,
praising the luminous Rabbul-'ālamīn.
Everyone in *'ālamul-arwāh,*

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the world of pure souls,
will be praying there,
saying, "Ādi Rahmān is the only One.
This is certain; it is certain."

The possessiveness over earth, gold and woman,
and all desire will be destroyed.
That beauty and exaltedness
will be Allāh's treasure.
He is One.

[One who reaches this state]
will bow at His divine feet.
He will become the slave, *'abd,* to IllAllāhu,
and in that state, he will surrender at His feet.
He will say, "IllAllāhu"
and be transformed into a Pearl at His feet.

This world, *dunyā* will be made to die, *maut.*
[That Pearl] will come to life, *hayāh.*
It will dwell in the *qalb* and become a child there.
[That child] will be nourished
with the milk of His examples.
[That child] will grow within *'ilm,*
and begin to speak,
becoming the Light of the Qutb
who is known as *Insān Kāmil.*
[That child] will become the beautiful form
known as Muhammad.

As he continues to speak and grow,
that [child] becomes the Completion

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known as Nūr Muhammad,
the son of Allāh, becoming that child
who focuses [only] on God—
his eyes, his ears, his nose—
his ears hearing in such a way as to discern
the way all lives speak.
He will have the eyes to see,
the nose to take in the smell,
and the understanding of the greatness
of the Ka'bah which is the Mosque of Allāhu.

He will understand the greatness of *insān*:
that is the *sirr* of Allāhu.
He will understand the source
of the Light of Annal Muhammad.
He will understand the wisdom
of the luminous Qutb Muhaiyaddeen
who is Insān within *insān,*
that luminous treasure.

Once he knows, he is *Insān Kāmil.*
Once he understands, he is Muhammad.
Once he recognizes this, he is Nūr Muhammad.
One who knows this subtlety is Allāhu's slave,
the treasure in His trust, His *amāna.*
His life in both worlds will be exalted.
Wherever he resides will become heaven.

Āmīn. Āmīn.
As-salāmu 'alaikum
wa rahmatullāhi
wa barakātuhu kulluhu.

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5

Everything Can Be Ruled by Love

Wednesday, September 11, 1974, 9:00 A.M.
Jaffna, Sri Lanka

O family of mankind, O family of mankind,
there is a great wonder,
O family of mankind,
God's love is the unfathomable great Light
that rules the world.
The love emanating
from that unfathomable great Light
rules everything in the world.
It rules everything, that love.

It is His love that pulses
in the overflowing, melting heart,
in the overflowing, melting heart
as a limitless, formless state.
His limitless love pulses there.
In the world, what can compare to His love?
In the world, in the world,
what can compare to His love?

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Whatever comes, whatever goes,
whatever comes, whatever goes,
even if the world itself comes forth and
disappears before your eyes,
even if desire itself rises up before you
with its treasures—
all of it will change.
All of that love will change.
All of that love will change.

What can compare to the love
that is the state of the Light of the treasure of Ādi?
O mankind, realize this.
God has no form.
He has no shape, no name, no country.
He has no illusion to capture and torment Him,
no desire, no attachments.
There is nothing with Him,
nothing that compares to Him.

The state of love shines formlessly everywhere,
His state of love shines formlessly everywhere.
What can compare to it in the world.
What can compare to it in the world.
O man, realize this.

All the ways of showing love
through possessions and
through wealth will disappear.
All the love given
through possessions, through wealth,
and through comforts will disappear.

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The love of the One who dwells
in the land of the true Gnāna Guru
will take the form of compassion.
Compassion itself will take form
and resplend as the Creator,
as the selfless, exalted, compassionate love
of God who is the Merciful, Just One,
the Jeweled Light of the eye.
That will become Completion.

That will be the state
from which the whole world is ruled.
What can compare to that love?
O man, realize this.
What can compare to love?

The incomparable Loving One,
the undiminishing Ruler of Grace,
the incomparable Loving One,
the undiminishing Ruler of Grace,
the One who is filled
with the Completion of the qualities
fills the treasury of grace and resplends.
What can compare to the love
of God who has the qualities of grace?
What can compare to it?

O man, realize this within yourself.
Melt and observe;
speak lovingly with a face of compassion.
Merge with the qualities within the qualities
of the Compassionate Almighty One.

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When the Completion of the compassionate heart
achieves its state there,
what will compare to it?
What will compare to it?

The state of love is the most exalted.
The state of grace will come to dwell within it.
The state of compassion will overflow from it
and the blessings of the Creator will fill it.
That fundamental love is the most exalted.
That fundamental love is the most exalted.
Everything is contained and controlled by the love
that resplends as compassion.
What can compare to that?
What can compare to that, O man?
Is there anything we can compare
to the state of love?
What can compare to that?

Everything can be ruled by love.
Everything can be ruled by love.
Everything can be achieved with the quality of love.
It is with compassion that we can search for His grace.
With His divine qualities
that are beyond imagination
everything
in the world of pure souls, *'ālamul-arwāh,*
can be ruled.
What can compare to that love?

O man, what can compare to that love?
We can do this without consuming anything.

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We can do this without killing any life.
We can sing with inner wisdom.
We can join with the Treasure that is eternal.
We can search for His eternal love.
What can compare to that?

O man, realize this and observe it.
Know this inside yourself and observe it.
Realize it clearly with wisdom and observe it.
There you will see the grace of God.
The peace of His qualities will resplend there.
The fragrance, the Completion,
His grace, His qualities will bring the bliss.

That love is most exalted.
That love is most exalted.
That is what rules *'ālamul-arwāh,* and everything.
That is what makes all lives fall in love.
That is what brings the grace.
That is what brings that state.
Those are the qualities that nourish us.
That is what brings that state.
Those are the qualities that nourish us.
Those are the expanding rays of light,
the resplendence of light.
Those rays belong to the most exalted path
of the love of that completed Treasure.
What can compare to that?
O mankind, realize and observe this.

Everything is ruled by love.
Everything can be brought together with His grace.

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When this song can be sung
with a heart full of compassion,
the divine Light of the Creator
will become complete;
it will become complete.

O mankind, realize this and observe it.
Know this within yourself and observe it.
With clarity, gather together all lives, one by one,
and dwell among them.

What can compare to that love?
O mankind, realize and observe this.
What can compare to the state of love?
It is love that will melt the heart.
It is wisdom that will bring the good exalted Light.
The completeness of that love
will make compassion flow
and the hearts of all lives to intermingle.
It is the heart's love that makes all lives intermingle.
What can compare to that?
O realize and observe this, O man.

There are countless thoughts
that should not be thought.
If you think them and then act,
separating [mankind] by race and religion,
running about without the peace of good qualities,
if you distinguish thus where to place your love,
you will commit the sin
that will follow you for generations.

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Ādi is endless love.
Search for His love.
Melt your heart with wisdom.
Melt the love in your heart with wisdom.
Place your love in that state.
Form an attachment to all lives.
If you can realize this within,
what can compare to that?

What can compare to that?
O man, realize and observe this.
What can compare to love?
What can compare to the love of Ādi,
the great Treasure?
The heart within man must overflow its banks;
pure grace must shine there.
Justice must predominate.
The state of conscience must resplend.
The grace of the Compassionate One
must shine forth from there.
Our God who transcends all imagination
must resonate there.

Look at that completed love.
Stand and join with all lives.
If you regard them with melting love and affection,
what can compare to that?
What can compare to that love?
O man, realize and observe this.
What can compare to love?

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6

Establish the Direct Connection to God

Saturday, March 31, 1979, 8:30 P.M.
Philadelphia, PA USA

Bismillāhir-Rahmānir-Rahīm. May Allāh, the Unfathomable Ruler of Grace, the One who is Incomparable Love, give us the wealth of His grace and the wealth of His love. *Āmīn.*

May Allāhu, the One who is the Form of Compassion, the God who is Love itself, that most rare Treasure who has firmly established His intentions, who has made His wisdom into Light, who has made His love complete, who has dispelled the darkness of the mind, who exists as the Form of Compassion, give us His grace.

May Allāhu ta'ālā give us His grace. May God, who is without this world or the next world, may Allāh, who is without beginning or end, may the Rahmān, the One who rules alone without birth or death, may God, who dwells everywhere without form or self-image, may God, the Creator who has no wife, no child, no livestock, no cattle,

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may Allāhu ta'ālā who dwells without favoritism in all lives, bestowing compassion, and doing duty give us His Light of grace and dispel our darkness with His grace. *Āmīn.*

He is the One who is the Completion within all completion. He is the One who is the Helper within all help. He is Allāhu who treats all creations with equality, peace and compassion, the One who analyzes each atom in each life, opens their *qalbs* and knows them, the One who is alone, IllAllāhu.

He is the One in the blood, in the skin, in the muscles, in the bones, in the marrow, in nerves, in flesh, in the seven layers of skin, the seven layers of muscle, the seven layers of tissue, the seven kinds of marrow, the seven kinds of fluids, the seven kinds of fire, the seven kinds of earth, the seven kinds of air, the seven kinds of ethereal lights of maya—the glitters, the seven kinds of suns, the seven kinds of moons, the seven kinds of stars, the seven kinds of clouds.

He is the One who permeates all of them, and looks at them from within, ordaining commandments and destinies appropriate for them, taking them within Himself, comforting them, protecting them and nourishing them as the Ocean of Compassion.

Bismillāhir-Rahmānir-Rahīm—He is the Rabb, the Creator. May He protect us, watch over us and nourish us. May He make our qualities complete with His qualities of completeness. May He enter into our wisdom, and establish *īmān* within us. May He transform our *īmān* into light. May He place the steadfast sword of faith, certitude and determination in our hands. May He give us that sharp sword of the wisdom that is faith, certitude and determination to cut through the darkness, the shaitāns, the sections of shaitān. May He give us that sword of *īmān.* May He

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shelter us from the difficulties and problems arising from the five elements.

May He protect us from the qualities, blemishes and sins arising from mind, desire and thought. May the arrogance, the hatred, the jealousy, the envy, the treachery, the deceit, the mantras and the darkness of maya be cut away from us. May the demonic idols of the idolatry that holds those idols equal to God, the idolatry that is made into forms, making the glitters appear preeminent, be cut away from us.

Cut away those qualities, all those qualities that live within us, and give us, instead, the qualities that live with God. Impress upon us all the thoughts, the good thoughts that live with God.

May the qualities of doing duty without attachment be impressed upon us. May the Light of His grace from the treasury of grace, His love, His Completion, His qualities, His perfect *wilāyāt* be impressed upon our *qalbs*. May our *īmān* be strengthened. May we be made into *Insān Kāmil,* perfected human beings, so we can do His duties with equality. May His duties and actions be given to us with His grace.

May every speech be His speech. May every tongue be His tongue. May every *qalb* be His *qalb*. May every action be His action. May every ear be His ear, the ear that hears His sounds. May every nose be His nose, the nose that can identify the fragrance of Allāh's truth.

May everything we see be the sight of Allāh's grace. May our bodies be protected by the section of His *amāna,* His trust. May we look closely at how we walk, at our hands and at our feet. May He give us hands that do not sin, hands that do good. May our feet never tread on evil; may they never tread on sin. May they walk only on the path of *sabūr,* inner patience.

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Just as all praise and glory belong to Allāh alone, the life, the existence of *insān* belongs only to Allāh. May He make our actions His actions. *Āmīn.*

My precious children, jeweled lights of my eyes, *anbu,* love, to the children who are the jeweled lights within my eyes. *Anbu* to the children who are the *qalb* within my *qalb,* the beings who have been born with me.

Precious jeweled lights within my eyes, may Allāh nourish and protect us. May He keep our *qalbs* open. *Āmīn.*

Precious jeweled lights of my eyes, in this world, the community known as mankind is one family created by Allāh. In it are many kinds of lives. The community known as mankind is one; it may contain many kinds of colors. There may be tens of millions of languages.

Since the time of Adam ﷺ when mankind separated and went to live alone in many different places, the people were separated by the treachery of shaitān, by treachery and deceit, envy and jealousy. Shaitān created fighting, quarreling and the division of the "I" and the "you" between the brothers and sisters. Through doing so, he created vindictiveness and divisiveness. He made the children of one mother subject to many separations.

He created many languages: languages of the air, languages of the birds, languages of the animals, languages of the water. By using the sounds of the places in which they dwelled, he created the languages.

It is the languages made from those sounds that we still speak today. We have maintained the divisions of the regions in which those native sounds existed, even today.

If we look at the writing and languages of those times, we see letters that resemble small birds, cranes, cattle, goats. If we look at the letters, they are like goats, small birds and

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cranes, like the legs of cranes, like the legs of small birds, like the legs of cattle, like the legs of goats, like wings, like feathers, like trees, like shrubs, like flowers. Like this, many languages were created.

When we look at them we can identify similarities—for instance, those that are like birds. Other languages have developed a shorthand. A group of languages spoken in places like Japan and China are derived from Chinese and written with Chinese characters. Those characters are formed with lines.

From that time on, as mankind learned more and more, the letters became more beautiful. As human beings understand more and more, they too should become more beautiful. But now human beings have gained greater understanding. Have they become more beautiful?

As human beings gained greater understanding, their writing became more beautiful. As mankind gained greater understanding, the languages evolved similarly. Beautiful languages developed.

Man has made himself beautiful. His writing has become beautiful. The sound and the music that developed from them have become beautiful.

But what is the difference between those times and these times? Precious jeweled lights of my eyes, what was different in those times was the faith in God and the communication with God. People of those times had the determination to summon God. They could speak directly to God. God's sounds came directly to dispel the sorrows of mankind.

It is for this reason that the sounds were sent down to the prophets. Because of that the *wahy,* the revelations, were sent down through the heavenly messengers, the celestial beings, and Gabriel℗, Michael℗, Raphael℗ and 'Izrā'īl℗.

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Man had the *qalb,* the heart, in which he had a direct connection with God.

At that time, when man wanted to beautify himself, he did not beautify his body. He did not have a thought of beautifying letters. He had only the determination to make his *qalb* beautiful. He had the determination to make his *qalb* beautiful; he had devotion and faith in the connection to God.

That devotion, *bhakti,* and the beauty of his *qalb* made the connection to God, the connection between the two very close.

Those times were a time of bliss between man and God. It was a time of devotion and trust. Those were times in which men spoke directly to God like prophets, *gnānis,* men of wisdom, qutbs and those who were *Insān Kāmil,* those who were *insān,* true human beings.

Man was in such a state that when he cried, God Himself would come to wipe away his tears. In what state is man living today? A man of those times strived to obtain the wealth of the connection to God. "O God, You are the greatest wealth." He had that *īmān.* He lived accepting God alone as his wage. Only God was his God. He lived with the faith that God was his Creator, his Nourisher.

In those times God gave man whatever he wanted. God gave man influence over Him. Precious children, jeweled lights of my eyes, the beauty of those times was the *qalb,* the heart. The beauty of those times was *īmān.* The beauty of those times was faith, determination and certitude.

Man was in a state capable of having a connection with God. He did not decorate his writing or his body. He did not decorate his language. He did not decorate religions, separations or scriptures.

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A man of those times made his *qalb* beautiful; he made his *īmān* beautiful; he made his faith sure, his wisdom light and Allāh his only wealth.

In the times when Allāh was man's only wealth what did he have? He had Allāh's qualities. He had Allāh's actions. He had Allāh's love. He had Allāh's peace. He had Allāh's Laws and *wilāyāt,* powers. He had Allāh's ninety-nine *wilāyāt.* He had God's qualities, actions and conduct.

He was able to reveal God's qualities through his conduct. He had habits of patience, *sabūr; shukūr; tawakkul* and *al-hamdu lillāh.*

In those times, man killed no life. He lived in a state of equality with all the children of Adam۞. *Insān* regarded all of them as equals. He lived with *sabūr.* Men of those times lived in that state. That time is gone. Now it is the *kāliyuga,* and forty million years [of this yuga] have already gone by. Forty million years have passed and the last ten million years are taking place.

In this time of *kāliyuga,* man does not beautify his *qalb,* his heart. He does not decorate his *qalb.* He does not make his wisdom pure. He does not make his faith pure. He does not make his faith, certitude or determination pure.

In these times, there are mantras and gods who are the opposite of God.

Men of those times spoke directly to God. Men of these times do not speak directly to God. They do not see God. They do not speak to God.

What is the cause? Man decorates his body! He does not decorate his *qalb.* He does not make his wisdom beautiful. He does not make his faith beautiful. He does not make his determination or his *īmān* beautiful.

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He, in this *kāliyuga,* makes mantras beautiful. He makes the performance of miracles beautiful.

Because he has not made himself beautiful, he does not have the connection with which to speak to God.

Because he is far away from God, he says, "God is like this, God is like that. God is like cats, lions, tigers, elephants, cattle, goats, donkeys, horses, snakes, scorpions, the sun, moon, stars, earth, fire, water, air, maya, darkness, shaitān, vampires, blood-sucking demons, ghosts, devils, eagles, vultures, mountains, stones, caves, trees, shrubs, metals, gold, lead, brass, silver, gems, land, gold, woman and four hundred trillion ten thousand similar gods. "Is God like this? Is God like that?" He wonders, according to the fleeting ideas within the changing states of his mind, according to the determination of the state of his mind.

Because his idea of beauty does not have a connection with God, he decorates his body; he decorates his mind; he decorates his language; he decorates his writing, and he thinks he is great. He decorates the earth. His mind decorates woman. He even decorates gold. But he does not decorate his heart.

It is because man has not decorated his *qalb* or his connection to God that he is in this state and that the connection between man and God has been cut. He falls into the pit he has carved out for himself. He is destroyed by that which he himself has created. The religion he glorifies is the religion through which he will perish. The war he wages in defense of his pride is the war that will destroy him. The letters he studies are the very letters that will drive him insane. He dies in them. The praise he obtains is the praise in which he will perish.

Everything he brings into form becomes the war, the fighting, the blood, the agony by which he is destroyed. He falls into the fire he, himself, has built. He falls into the pit

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he, himself, has carved out. He is destroyed by the religion he, himself, has supported. He is annihilated by the egoism he, himself, has nurtured. He is buried by the lies he, himself, has cultivated. He dies from drinking the poison he, himself, has concocted. It is in this way that mankind has become subject to this state.

There are multitudes who have been destroyed by the religions. There are multitudes who have been destroyed by the scriptures. There are multitudes who have been destroyed by pride. There are multitudes who have been destroyed by titles. There are multitudes who have been destroyed by mantras. There are multitudes who have been destroyed by treachery. There are multitudes who have been destroyed by deceit. There are multitudes who have been destroyed by studies. There are multitudes who have been destroyed by wealth. There are multitudes who have been destroyed by lies. There are multitudes who have been destroyed by lust. There are multitudes who have been destroyed by anger. There are multitudes who have been destroyed by karma. There are multitudes who have been destroyed by evil.

This is how mankind was destroyed and killed by many kinds of deceit. The connection to God was lost. What is the difference between men of that time and men of today? The difference is what we spoke of earlier. The things men of these times are connected to and what men of those times were connected to—that is the difference.

Because [of the nature of what he was connected to], a man of those times regarded all lives with equality. In those times, there was direct speech with God. God came down directly. He warned the people directly through Gabriel۞ and Michael۞; He gave light to each *qalb*. Because of that connection there was bliss, bliss!

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In those times, the earth was not depleted; wealth did not diminish. Gold was not rare. Wherever one would dig, there was gold. Wherever one would dig, there were gemstones. Wherever one would dig, there were riches. Wherever one would dig, there was *rizq*, divine nourishment. Wherever one would dig, there were lights of purity, everywhere. God's resonance of grace was in the oceans, in the lands, in the mountains, in the flowers, in small unripe fruit and in ripe fruit.

The *qalb* of one who experienced it was a heaven, the kingdom of God. In that kingdom, God and man lived in the same place; God and man spoke in the same place; God and man worshipped in the same place. There was an indivisible bond between God and man. That time was a time when they lived in eternal unity. That time was an extremely beautiful time.

In those times, not a blade of grass would kill another. No bull would kill another. No animal would kill another. No man would hurt another. Those times continued for 150 million years. After that came the *kāliyuga*—the last fifty million years—the time when man has become an animal, the time when man has become a shaitān, the time when man has become subject to the evil of poisonous beings.

This is why Allāh sent down the 124,000 prophets. He sent the prophets because of the state [of mankind]. He had to send heavenly messengers to warn mankind because there was no connection left—their state had degraded terribly.

During those times, the moment they said, "O God!" the Sound came directly to them. As soon as they lifted up their hands, God's words came to them. The moment they thought, "Allāh!" God would reply, "What do you need?"

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This is how mankind has changed. By decorating, by leaving the beauty of the heart behind, shaitān established the dominance of the beauty of the body.

Shaitān created outer beauty for mind, desire, earth, gold and the desire for woman, and man lost the beauty inside. For these times, Allāh sent down the prophets. The connection between man and God had been cut. The connection to the *qalb* had been broken. Since men now lived in hell, Allāh sent down the prophets to lift them out. Since men had become monkeys, Allāh sent down the prophets to correct them. Since men had lost their way and become animals, God sent down the prophets to turn them back to the good path.

One hundred twenty-four thousand prophets came. He chose twenty-five of them as representatives. He clarified them. From amongst them, He chose eight prophets, made them complete and clarified them even more. He sent down the prophets to dispel our animal qualities, to dispel the characteristics of our minds, to dispel the qualities of arrogance, to dispel the qualities of divisiveness, to dispel the qualities of racial and ethnic separation, to dispel the qualities of discord, to prove that we are the children of Adam ﷺ and that Allāh is One, to prove that only Allāh is worthy of worship, to explain that we must worship and follow Allāh and that we must know Him.

That was the commandment Allāhu ta'ālā Nāyan gave to each prophet. That was the explanation He gave to each one. The prophets came during those times. Before that, Allāh spoke to mankind directly, or through angels. During that time, mankind was beautiful and man had a direct connection with Allāh.

When man changed into an animal, a monkey, God corrected them through prophets. It was because this could

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no longer be done directly that He sent down the prophets. We have arrived in such times. In these times, there are difficulties.

In those times, man could act with ease. In these times, man does not try to decorate the *qalb* in the places that connect to God. This is why he has become subject to difficulties.

The way in which man has changed is this: in these times, day after day, he takes birth after birth—every second, he assumes a new birth. At one time, he turns into a dog. At another, he is like an ass. Then, he is like a horse. Soon, he is like a lion. After that, he is like a monkey, jumping.

At one time, he is like a snake. At another, he is like a rat boring holes. Then, he is like a cat rubbing itself against things. He will be like a dog barking, "Val! Val!" at one time and then wagging its tail at another time. He will be like a fox hooting, "Hoo, hoo, hoo, hoo!" while catching chickens. At another time, he will be like an elephant breaking down everything it sees. Then, he will be like a rhinoceros. After that, he will be like an ass, carrying burdens. At one time, he will be like a vulture. At another, he will be like an eagle.

In this manner, many qualities, many actions, many habits have developed within man. He takes so many rebirths. How many times is he reborn daily? With every quality, he changes and is reborn. With every thought, he is reborn. With every intention, he is reborn. With every opinion, he is reborn.

Every form, every rebirth that is taken is a rebirth that comes from the thought of killing another, that comes from killing the heart of another, that comes from killing the love of another, that comes from killing the beauty of another, that comes from killing the *īmān* of another, that comes from

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trying to kill the wisdom of another, that comes from killing man's *hayāh,* that comes from killing man's life, that comes from trying to kill man's *rizq*—divine nourishment—that comes from trying to kill man's love, that comes from trying to kill man's unity, that comes from trying to kill man's equality, that comes from trying to kill man's peace, that comes from trying to kill the peace in the life of man, that comes from trying to kill man's patience, that comes from trying to kill man's *sabūr;* that comes from trying to kill man's tranquility and *shukūr;* that comes from trying to kill man's *tawakkul* in Allāh.

In this state, we must try to make the *īmān* of our *al-hamdu lillāh* firm. In the end, we must lift our hands and say, "*Al-hamdu lillāh,* all responsibility is Your responsibility." Now—at least now—we must make this firm.

How many forms take shape within man! He dies every second, leaving one form, being reborn in another. When you look at him, it is in the last fifty to one hundred years, that he has taken 150 million rebirths in one life. He has attempted to take 150 million rebirths. His shape changes every second. He dies in one birth and is reborn in another. It is in this manner that he is born, he dies and he assumes [evil] qualities.

It is to cut away these qualities and the rebirths that Allāh sent down the prophets. Why? You are human beings, children of Adam, from the lineage of Abraham, the *ummah,* the followers, of Muhammad and the creations, the children of Allāh, the Rabb, the Creator. Therefore, please know the God who created you. Please pray to Him; please establish this state.

We have changed; we have assumed this ever-changing shape. We must transform it back into the form of *insān.*

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We must reestablish the old connection, the connection of *insān*. We must leave the changing [outer] beauty of man, and reestablish the beauty of the connection to Allāh that *insān,* the true human being, had 150 million years ago. *Insān* has only one birth. He who has one birth is *insān*. There is only one birth, not many tens of millions of births. There is only one connection between *insān* and Allāh.

Īmān is Islām. What does "*īmān* is Islām" mean? It means purity of heart, purity of *qalb*. The beauty! It means the beauty of Allāh's qualities; the beauty of Allāh's actions; the beauty of Allāh's conduct; the beauty of Allāh's compassion; the beauty of Allāh's patience; the beauty of Allāh's duty, the duty performed without favoritism; the beauty of Allāh's peace and tranquility that is without separations; the beauty of Allāh's three thousand blessings; the beauty of performing the actions of all of Allāh's qualities. The beauty of all of His good qualities is the *qalb*. When that beauty develops in the *qalb,* the body of such a person turns to gold. His body becomes light. The connection to Allāh is established.

These are the benefits of this state that we must know. These are the benefits of being in this state that we must understand. These are the requirements of being in this state that we must realize. Precious children, jeweled lights of my eyes, the connection between ourselves and Allāh is one.

There are many meanings for the word Allāh. You can say that word in every language. You can say, my God, Rabbu or Rahmān. You can say it in many, many ways—Allāh, Rahmān. You can say it every way, in every language, with every sound. Allāh is an Arabic word, but there are ninety-nine ways to say the word God in Arabic alone. That word can be said in any of those ways. It can be said in other languages as well.

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But [if we do not understand the meaning], what is there to say? We must understand what is connected to what. What is the connection between God and us like?

We must know the language of that connection. It will not come from that other beauty that decorates itself but does not make the *qalb* beautiful.

Man decorated his writing, not the *qalb*. He decorated religion, not his qualities. He decorated race, not his wisdom. He decorated the forms of the idols of [evil] qualities, not the pure light of the *qalb*. It is in this manner that he decorated religions and races, earth, gold and wealth, but not his *qalb*.

It is because of this that Allāh sent down the prophets—so that mankind would once again decorate [the *qalb*], so that mankind and He could again be connected. The prophets have come for the past fifty million years because we have turned into animals. They have told us, "Change back into human beings! Reclaim the connection to God!"

Our connection to God is very rare. Our connection is very rare. It is rare for us to live as human beings. It is rare to establish the connection between man and God. It is so easy for man to turn into an animal. It is so easy for man to make deities of stones, earth, fire, water, cattle, goats, donkeys and horses, dogs, foxes, cats and rats, snakes, scorpions, tarantulas and monkeys. It is easy to see many deities. It is easy to see the sun, the moon and the stars. It is easy!

But to see God within yourself is difficult. To see the beauty within yourself is difficult. It is difficult for man. Why? Because he has changed.

It is like letting a dog loose in the street. Even though you might have raised it beautifully, allowing it to sleep on a bed, nevertheless, if it is let loose in the street, a dog will

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wander here and there throughout the whole neighborhood seeking a female dog.

You might say, "Let's catch it and tie it up." But [if you do] it will bark every night, the whole night long, and it will bark all day long, every day.

"Untie me! Untie me! Val! Val! Val!" it will say. The dog will make noise, and you will not be able to sleep. You will have no peace, no rest, no prayers, nothing. That is what a dog will do.

During the last hundred years, it is in this manner that mankind has untied the dog known as desire. He has freed the monkey mind and allowed it to jump. He has fostered an attachment to earth and woman. He has allowed it to grow. He has adopted blood ties, possessions and religions. He has let all of them out to graze.

If he were to catch them, and tell them to stay in one place, if he were to tie them up, they would bay all night long and he would get no peace. He would have no rest, no peace.

"Val! Val! Val! Val!" they would bark.

"Woo! Woo! Woo!" they would howl.

"Maaah!" they would moo.

"Aaah!" they would yowl.

Each form would come to stand by his side and make noise. Because of this, it is difficult. It is easy to give in to them. To reach God is difficult. Why? You must clear out what is within yourself in order to see God.

Jeweled lights of my eyes, when a well becomes dirty, it is only if we drain it and dig it out that we can get new water, and then reopen the spring. If man does not keep it clear, insects, worms and bacteria will congregate in the well. It is only if we use a machine to drain it and dig it out

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that we can see the eye of the spring again. If we just look at the surface, we cannot see the spring, can we? It is only after we have drained it and made it clear that we can see the location of the spring.

Then we can see where this one comes from and where that one comes from. Then we can see the eye of the spring. And after we make it clear, we can also make it bigger. Can we not?

Did we see the spring before? No! Dirt, bacteria and foul odors were present then. It was only after the well was made clear that the spring became visible. It is the same for the state of our minds. Filth, dirt and foul odors have oozed in. Section by section, they have drifted in and covered us. We cannot drink that water! It is full of bacteria. It stinks! There are dead rats lying about—dead dogs, dead cats—all lying there. It is, therefore, undrinkable.

If we dig them out, empty the well and find the eye of the spring, we will see the places from which the water flows. We will see where the springs originate. When we taste the water from one spot, we will say "Ah, good water. Good!" If we taste it in another spot, it might be brackish, salty water. "*Shari*, stop!" we will seal off that spot.

We can use the appropriate materials to block that spring. We can drink from the other one. "That is good water! Let's make that hole a little larger." In another place, there might be four or five springs. When you taste one of them, the water is sour. "Shoo! This will not do." We must use some cement to seal it. Then we can drink the good water because the other has been blocked.

It is in this manner that we must drain the water within ourselves. So many qualities exist within us. We must try to drain them out. Then we can see what the springs are like.

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It is only when all the dirt is gone and we taste the water from the spring that we will know what it is. Only then will we understand what it is. Only then will we understand the water of *'ilm,* of divine knowledge, that connects us to Allāh, the water of grace, the water that satisfies our hunger and quenches our thirst, the water that will make our *hayāh,* our lives, long, the water that will speak to us as a connection between us and God.

We can know the spring of the light of grace only if we drain ourselves of dirt. We can taste it only after blocking many other springs, and opening the good spring. Then we can open the spring that says, "Allāh is One." Then we can open the spring that says, "*Insān* is one." Then we can open the spring that says, "One family!" Then we can calmly drink that water and find peace.

It is by doing this that we can establish the connection with God. It is only then that the spring will be revealed.

It is within us! But the refuse, the garbage, the dead dogs and the dead foxes are there. Everything we have raised is dead within us, rotting within us, living within us, crawling with worms. We must dig it all out and then find the eye of the spring. It is only after we open the eye of the spring that we can drink. Then we can see what we were connected to before.

Precious jeweled lights of my eyes, please think of this. It is like this in our lives that we must reestablish the connection between God and ourselves.

Precious jeweled lights within my eyes, the sun is there. We have seen it. The sun exists, but it is far away. The earth exists, it is here. We exist in a place between the earth and the sun. Man exists in a place between the earth and the sun.

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Between man and God is His grace! Between the grace and the Light is the Truth. Between the Truth and the Power known as God is *Insān Kāmil*. Between *Insān Kāmil* and the completeness is the perfection of grace-awakened *gnānam*. *Arivu,* wisdom, and *gnānam* are there. God and that *gnānam* dwell in the same place; that Power dwells in the same place.

Let us look around a little. If we were to place a magnifying glass between the sun that is distant and the sun that comes to the earth, we could start a fire. If we put a little cotton wool beneath it, we would not need to carry a matchbox in order to have fire. Would we need to carry around our race? Would we need to carry around our religion? Would we need to carry around our philosophies? Would we need to carry around our colors? Would we need to carry around a gas can? Would we need petrol?

We would not need anything except the magnifying glass. Then we could make fire at any time. As soon as we got what came from the sky, we could start a fire, could we not?

We need a magnifying glass [inside]. If we have one, the other things would be too heavy. We cannot wander around and carry them. Therefore, we must put all of them down. We need only the magnifying glass. The earth is here; the sun is there and we are in the middle. Between us and the "Sun" that is God, there is a magnifying glass. If we hold it, the fire will come. We can do it easily.

Like that, if we have the magnifying glass of the *'ilm* known as wisdom, if we have the *qalb,* the heart, as soon as we hold it, the fire will come. It is within us, but we need the glass. If we make the lens, if we can make that light, if we can take in that purity, if we can take in that *'ilm,* if we can take in that *īmān,* if we can take in that wisdom,

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if we can take in Allāh's qualities, if we can take in Allāh's actions, if we can take in Allāh's conduct, if we can take in Allāh's Light, if we can take in Allāh's behavior, if we can take in Allāh's patience, *sabūr, shukūr* and *tawakkul,* if we can take in the qualities of His treasury of grace, if we can take in and act with His qualities, the magnifying glass will be in our hands. As soon as we touch it, the fire will come. Everything will come.

This is within us! We exist between the earth and the sun. The magnifying glass exists between His Power and the *qalb* of man. We must pick it up. When we do so, we will see many wonders!

Therefore, jeweled lights of my eyes, we must try to re-establish that *'ilm,* that *īmān,* that certitude, the connection mankind had before, the connection that existed between man and God.

This is what will bring us peace. This state will make us tranquil. This state will prove that we are human beings and reveal the proof of the connection between God and man. We must think about this. If we do, we will not kill anyone. We will not harm anyone. We must think.

There is sweetness in fruit. There is fragrance in flowers. There are trees within seeds. There is taste within water. There are glitters in the earth. There is a shine in gold. Is this not so?

Like that, this treasure exists within us. We must think about it. After we do, the day that we establish this state is the day that we can attain a life of freedom.

Precious jeweled lights of my eyes, every child must think of this. Every child must believe this. This is one explanation of the meaning of how *īmān* is Islām. We must understand that it is a pure explanation. *Āmīn.*

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May all praise and glory belong only to Allāh. May we forever receive the treasures in the treasury of Allāhu ta'ālā's grace. May He bless us with His grace, His Light, His perfection and His effulgence.

We must change and dwell in the state in which *insān,* the human beings, of those earlier times lived and establish the connection between Allāh and ourselves. May Allāh help us reach that truth. *Āmīn. Āmīn. Āmīn.*

As-salāmu 'alaikum
wa rahmatullāhi
wa barakātuhu!

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7

The World Is an Atom

Wednesday, October 23, 1985, 11:30 A.M.
Philadelphia, PA USA

This world
of desire for earth,
desire for woman
and desire for gold
is a terrible world.
For mind and desire, this is a big world.
For mind and desire, this is a big world,
this world that is filled with
desire for earth,
desire for woman,
desire for gold.
This world.
To the dancers who dance
for the visions of the eyes
and for the realm of dreams,
this is a big world, this world.
For wisdom, it is a small world.
For truth, the world is the size of an atom.

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For wisdom, it is a small world.
For truth, the world is the size of an atom.
It is the mind that makes this very small world
into a very big world.
The mind makes it a very big world.

For one who does not know,
the world is a vast and depthless ocean.
For one who does not know,
that ocean is a vast and
bottomless world of illusion.
For the dance of the thoughts of illusion,
the sexual games,
the sixty-four arts and sciences,
it is a big world, a big world.

For those who have faith in God,
determination and certitude,
For those who have faith in God,
determination and certitude,
the world will be a place
in which to wash themselves.
The world will be a place
in which to wash away their birth.
The world will be a place
in which to cut away their karma.
The world will be a place
that makes them close their eyes and live in silence.
The world will be a place
that makes them close their eyes and live in silence.
The world will be a place
in which to search for wisdom.

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The world will be a place
in which to destroy the ignorance of their birth,
and search for *meygnānam,* true divine wisdom.

It will be a world for wisdom.
The world will be a place
in which to cut away ignorance
and to search for *meygnānam.*
The world will be a place
in which to burn that which is false.
The world will be a place
in which to dispel the terrible qualities
and create good qualities.

The grace of the Guru
will kill those evils without killing them
and nourish that which is good.
The words of the Good Guru Nādan
will kill those evils without killing them
and nourish that which is good.
Wisdom will come to one who trusts and follows
the words of the Good Guru Nādan;
the clarity of his *īmān,* determination and
certitude will flourish.
When that comes into his heart,
the world will be a mustard seed.
The world will be a mustard seed and
he will be greater than that world.
Within him will be heaven,
the eighteen thousand universes
and a life of total freedom,
a life of total freedom.

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For those without wisdom,
the world is a big world.
For those with desire,
the world is hypnotic.
For those who are caught by sexual passion,
the world is a tournament
of sixty-four sexual games.
For those who have uncontrollable lust and torpor,
for those who have pride and arrogance,
for those who are ruled by the arts and the miracles,
for those who say, "I, I," with pride,
each atom will be a world.

When can one who has so many vast worlds
ever journey across them?
No matter how many rebirths he takes,
he will never be able to journey across
the worlds of the illusions
of mind, desire and thought.

Karma will surround him.
Justice will take flight.
Injustice will join with him.
Inequity will live merged with him.
The evils of karma and
all the wickedness of his ancestors
will come to exist with him.
Lust, hatred, miserliness, sexual passion,
arrogance and malice—
those six evils will join with him.
Intoxicants, lust, theft, murder and falsehood—
the five wicked deeds—

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will join with him.
Arrogance, karma and maya will join with him.
The magical tricksters of maya—
Tārahan, Singhan and Sūran—
those demons will come to join him.
The seventeen purānas will dwell with him and
four hundred trillion miracles, attachments,
glitters and countless gods
will exist in the darkness
of that heart which has no light.

He will cry and cry, laugh and cry.
He will cry; he will laugh.
His tears and his laughter—
both will bring him sorrow and suffering.
Crying and laughing are the same.
Danger and happiness are the same.
He will be a wonder to anyone
in the land who sees him.
It will be a wonder
to see his actions and his behavior.

O, all who have wisdom, come!
Focus on Ādi Rahmān.
O, all who have wisdom, come!
Focus on Ādi Rahmān.
Search for that one Truth.
Sing, He is the only One; there is nothing else.
Sing, He is the only One; there is nothing else.

All good qualities and wisdom are within Him.
The lands, the cities and the heavens

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are within Him.
Your belongings, your freedom and
your peace are within Him.
If you seek happiness,
those are the undiminishing treasures.
If you seek happiness,
those are the undiminishing treasures.

He is your Father.
He is your Beloved.
He is your trusted Friend.
He is the Guru.
He is the grace.
He is the good qualities.
He is the fragrance.
He is the food.
He is the One who is the quality of truth
that will bring peace.
He is the ever-present and complete One
who is God.
He is the ever-present and complete One
who is God.

Have faith in that ever-present and complete God.
Search for Him.
Have absolute faith in Him.
Play together—He with you and you with Him.
Then you can see the three worlds.
Play with Him, and you can see the three worlds.
You can see the three worlds:
awwal, dunyā and *ākhirah.*
You can understand where life [the soul] is.

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You can know where the world is and
where you are.
You can realize
where God and paradise and His qualities are.
You can see all three of them
as things that exist within you.
You can see them there.

You can join with Him.
He can hide within you,
and you can live within Him.
You can realize the life that is happy and peaceful.
You can understand that this is peace.
You can see Ādi, the Great One.
You can know the way
in which Adam ﷺ and God can dwell
in the same place.

You will know bliss.
Other than this, what is there?
What other help is there for you?
You will know bliss.
Other than this, what is there that you need?
What else will you need?
What else will you need?
Āmīn.

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8

The Seven Horses of the Sun

Friday, September 23, 1977, 10:25 A.M.
Jaffna, Sri Lanka

A human being needs to know
the [correct] time and then act.

You need to establish the One
who understands the three times.
You need to understand those times
and act like a human being.
You need to understand the three times
and lead a human life.

You need to know the situation and then give alms.
You need to know the situation and then give alms.
You need to know yourself and then worship God.
You need to know the earth
and then close off the *nafs,* the base desires.
You need to know silence and
then understand truth.
You need to know the world and
then speak the truth.

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We need to act with the qualities and actions
of the one God in this world.
We need to live without saying anything
according to our thoughts.
We must come to know
the thoughts of a human being
and then worship and pray to God.

You need to recognize the evils and
then cure them.
You need to comfort those who are experiencing
the torments of the human mind.
You need to know duty and
then teach the world.

Human beings need to live with the world
like God with His qualities.
You need to know your own faults
and then tell them to others.
You need to know your own faults
and be understanding of the faults of others.
If you do not understand this state,
you should live in silence.

While the world is acting in many different ways,
you need to know the One who knows the heart.
Of what use is living in the world
for one who does not know this?
Great devastation will come from speech
that arises from his lack of understanding.
Great devastation will result from speech
spoken without understanding.

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A human being needs to realize this with wisdom.
He needs to act on the path of God's love.

O human beings!
You need to dwell with God as God.
You need to dwell as God within God,
O human beings!
You need to know the point of life
and act accordingly.
You need to know the point of life
and act accordingly.
You need to know and understand this
all the days of your lives.
You need to cherish the One
who transcends all boundaries.

You need to understand
and give compassionate love to all lives.
You need to know that the world is just a vision.
You need to clearly understand
that your mind is just an illusion.
You need to have a clear heart in service to God.
You need to know your real home
and act accordingly.

Please serve God, manamē.[1]
Please perform duty to the One
who is indivisible and
complete everywhere, manamē.

1. manamē: [lit. O mind] Bawangal ☮ told us that the dwelling place of the mind was the heart, not the head. *Manam* is the quintessence of what we embrace as the self while living in the state of duality.

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Please think of all lives
as you think of your own, manamē.

Please search for and understand
the grace that shines
and resonates in the heart, manamē.
There is nothing more exalted
than a human being, manamē.
Also know that there is no animal
as poisonous as man, manamē.

Do not follow your many ideas, manamē.
It is better to know and understand your thoughts
before you act, manamē.
Do not blather without wisdom, manamē.
It is better to dwell in the wisdom within wisdom
and to serve God every day, manamē.
Realize and know the five
and the six obligations, manamē.
If you understand wisdom within wisdom,
you can see God, my own manamē.

There are so many tens of millions of miracles
that are performed, manamē.
You are just blathering,
being deceived and falling down uselessly,
howling like a corpse, manamē.
Do not say, "Ah!" about thoughts
you do not understand, manamē.
You will just wander and drift
like a demon and a rebirth, manamē.

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Do not trust the five elements, manamē.
There exists One who is within those five—
analyze and realize Him, manamē.
Know that He is the one Treasure
that is Light within Light, manamē.

If you go within and look,
you will understand, manamē.
Know the heart, open it and look, manamē.
All your thoughts will fade away
when you know and understand this, manamē.

There is one Treasure
that shines as Wisdom within wisdom.
It is the Grace that resonates
as the Heart of your heart.
It will dispel this world and
the next world, manamē.
There will be only
the one Light of God, infinite and eternal.

Understand and know this, manamē.
If you know this explanation,
what will you ever lack, manamē?
Know this birth, manamē.
This corpse of the body
is comprised of the seven gates of hell.
Its state is that of earth, fire, water, air and ether.

The mind takes form out of water,
and flies through the air in this state.
The earth reveals [the form of] the body,

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but its state is as fragile as a drop of water.
Hunger, disease and old age dwell there by the fire.

Seven colors are fixed
amidst the incomparable hues
that are part of the air.
These are the seven horses
upon which wisdom rides,
flying throughout the skies
with the art of the sun and the moon.

Look at these seven arts.
In them, the art of the left and the art of the right
are everlastingly joined together.

Bridle six of the horses,
walk past them
and mount the seventh horse
with *gnānam,* with wisdom.
Then fly throughout the earth and the skies,
fly throughout the earth and the skies.

Ascend through the art of the sun,
fly around and look.
Then fly throughout all the worlds
while the eight compass points resonate.
Look at them.

The sun represents the art of recitation and prayer,
the art of *gnānam,* the explanation of wisdom.
Bridle the horses of the
earth, fire, water, air, ether,

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mind and desire.
Those are seven horses.
With mind and desire, there are seven horses.

I am showing you an example;
look at this picture.
This is the story of the sun that encircles the world.
The sun is pulled by seven horses.
This is a mystical example.
The *gnānam* that is known as wisdom,
that *gnānam* must mount these seven horses,
hold their reins,
and fly throughout all of the universes,
fly throughout the world of pure souls,
fly throughout *'ālamul-arwāh.*

When the resplendence of the rays
of the light of *gnānam*—the rays of *gnānam*
that shine throughout all the worlds—
when the wisdom that is
the Light of Divine Luminous Wisdom
bridles these seven horses and rides them,
you can know the story that is all around you.
If you open your heart and look,
you will understand.

This is an illustration of the meaning of the story.
Study the story of the seven horses of the sun.
These are pictures painted for you to see.
They are living examples for you to observe.
Regard them with wisdom and climb up.

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Earth, fire, water, air, ether, mind and desire
are the seven horses.
Catch them, bridle them,
ride them with wisdom.
If you hold their reins, fly up and see,
what world is there for you then?
What wonder is there for you then?

Wherever you look only God will exist.
Everywhere you look only God will exist.
Then you can travel throughout the world
of the pure souls,
and you can reach the place where Ādi dwells.
Then you can know all the explanations.
Then you can join with and play with
the one God who is eternal everywhere.
Look at the sun.
Merge with the *gnāna jōti*
that resonates as wisdom.
Bridle those seven and ride them.
Leave this house and come up.

Hardship, poverty and suffering are arts.
Hardship and poverty are arts of suffering.
Cut them away and become resplendent.
Then you can fly in the sky and above the earth.
You can know everything above and
everything below.

If you know yourself and look closely,
you can understand and know those worlds.
The world of the souls,

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the earth-world, the heavenly world—
transcend these three worlds and
you can go anywhere and know anything.

Please look at this state, manamē.
Look at it with wisdom, pray and recite.
Dispel the darkness of ignorance.
The light of exalted wisdom will resonate.
The resplendent ray of the Light of the One Above
will be resplendent everywhere.

Look at it with wisdom and observe it.
Bridle these seven horses—they are vehicles—
and climb up.
Fly with these words and actions and look.
Then you can transcendently enter the highest state
and understand this meaning.
Look at that Treasure, pray and recite.
Āmīn.

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9

Put Aside the Dream

January, 1972
Philadelphia, PA USA

*E**ndan* manamē,[1] *endan* manamē, *endan* manamē,
please listen, please listen to this:
within your precious birth,
endan manamē, *endan* manamē, *endan* manamē,
is a treasure that is your birthright.
Please listen,
manamē, *endan* manamē, *endan* manamē.

There is inimitable wealth in this treasure
that is outspread before you,
manamē, *endan* manamē, *endan* manamē.
But if you do not understand this explanation,
you will be caught and swallowed whole,
manamē, *endan* manamē.

1. *endan* manamē: [lit. O my mind] Please also see the footnote in the previous song regarding the word *manam*.

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In order to see the Great One who is everywhere,
to see Him, to see Him,
you must complete your search,
you must complete your search
in the presence of God.

I am telling you
the only way to reach your birthright,
endan manamē, *endan* manamē, *endan* manamē.
There is an inner state that contains your birthright,
manamē, *endan* manamē.
But you have lost your wisdom,
endan manamē, *endan* manamē.
You have become entangled
in the evils of ignorance,
endan manamē, *endan* manamē.
Please realize that there is a treasure
that is your birthright.
Please realize this.
Please realize this.
Please realize this.

Deep within your innermost being
dwells that Almighty One
who never diminishes or decreases.
Please know this.
Please know this.
Please know this.
There is a great undiminishing treasure
of *gnānam* there.
Please look.
It is there.

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Please look.
It is there.

If you do not realize this exaltedness,
tomorrow, destruction will come to you;
tomorrow, destruction will come to you;
tomorrow, destruction will come to you.
Please know this and
see the truth clearly,
manamē, *endan* manamē, *endan* manamē.

If you see the treasure that is bliss,
that will be daylight for us, manamē:
that will be bright daylight.
Please look at the precious treasure
that is the daylight within the daylight.
Please look at it.
Please look at it.
Please look at it.
Stand on the path that leads to bliss and
stay on it.
Stay on it.

There is a Treasure that dwells in silence
with its eyes closed—
that Treasure, that Treasure.
If you can find it, fall in love with it and attain bliss,
that will be good;
that will be good.
It will be good
if you, too, can see the Treasure that is God,
the Treasure that is everlasting, and

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look for it.
Look for it,
search for it carefully and
go there with love within love.
Go there.
Go there.

If you open your eyes and look,
it is there.
It is there.
It is there.
Then you will see its original and complete form.
You will see it there.
You will see it there.
You will see it there.

Please listen to what I say,
endan manamē, *endan* manamē, *endan* manamē.
It exists as Light within light,
as the qualities within the qualities,
that very thing,
that very thing,
that very thing.

It is from within your heart
that I am giving you this explanation.
Please listen, manamē, please listen.
I will tell you of the things
that are hiding that genuine Treasure from you.
I will tell you,
please listen.
I will tell you, please listen.

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There is an enormous, dark jungle in the mind.
It is a place within the mind,
a place, a place, manamē.
You are inside a dark jungle
where you cannot see yourself,
a dark jungle,
a dark jungle.
It is a place where you cannot know yourself.
If you can see that place, that place
where you cannot see yourself,
it will be good.
In that dark jungle
there are many millions of artifacts.
Think of this, realize it and know it well,
manamē, *endan* manamē, *endan* manamē.

Torpor and darkness are intermingled there
and kneaded into the form of the embryo,
in the torpor of darkness,
the torpor of darkness, the torpor of darkness.
Within it you can see the glitters, the desires
and their beauty,
their beauty.

It will kill you without killing you,
catching and eating you alive.
That demon, that demon, that demon
will eat you and discard the remains.
But, you will not know it.
Please know this, manamē.
Please know this, manamē.
Please know this, manamē.

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There is a statue made of earth.
It is there.
It is there.
Fire is hidden within it,
and it is commingled with water,
commingled there.
Currents of air flow within it,
while it stands there,
while it stands there,
while it stands there.
Look at how the embryo and its form
have been made from this mixture.
Please look at it.
Look at it.
Look at it.

It is a thing of darkness commingled with darkness
and glittering objects.
There are so many millions of artifacts
in the shapes of the glitters.
They are there.
They are there.
I am giving you the explanation.
Realize the meaning of it and please listen.
Please listen to what is there.

Without your knowledge,
they will do you in.
They will do you in.
They will do you in.
These things will pull on you.
They will pull you in.

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They will pull you in without your knowledge.
They will eat you without eating you.
This is what they will do to you, do to you.
They will expel you after they turn you into dung,
manamē, *endan* manamē.

If you creep into that dark jungle
and observe what is there, what is there,
you will see millions of gods and demons
dwelling there, dwelling there.
If you look into your heart,
if you, too, look clearly into your heart,
you will see, manamē.
You will know, manamē.
You will know.
Tens of millions of gods are there.
They are there.

Those are gods that demand blood sacrifices.
Those are gods who kill you without killing you.
They consume you.
They are there; they are there.
There are many kinds of temples and shrines.
They are there; they are there.
The *pūjāris,* the priests, worship at the altars there,
at the altars there,
performing ceremonies to many idols,
performing ceremonies to many idols.
Black, red, yellow and blue
mixed together, mixed together there.
There are many forms
and glitters and beauties there.

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Pattirakāli is there:
five commingled demons, five elements,
evils that take many forms.
They think without thinking.
They kill you without killing you.
They eat you without eating you,
those forms, those forms, those forms.

If you, too, look inside
with clarity and a melting heart,
if you look, if you look,
you will see the difference
between the Original One
who is the Complete One
and the demons.
You will see the difference between the two.
You will see it there.
The Complete One will be in a state of love.
The demons that have no fundamental state
will be killing, eating, feasting, defecating.

I am telling you about this state;
please listen.
O heart of my *qalb,*
I am telling you of these things;
please listen.
O heart of my heart,
you are the *qalb* which is most rare;
you are the *aham,*
my *qalb;*
you are my heart.
There are many forms dwelling within you.

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I am telling you what you must know
about the meaning of your destiny.
Please understand the meaning
of these basic things.

How many tens of millions of kinds of gold, riches
and [artifacts] made of iron and brass are
placed in shrines within the heart.
Earth, gold and riches decorate those shrines.
Clothed in darkness,
they decorate the shrines in the heart
with sin, with many kinds of colors,
with names, with pride and with a bilious torpor.
Existing in ninety-six ways,
there are inherited and acquired evils
in those shrines and temples.
Religions and races are displayed there and
disseminated there.

In the darkness that has no moonlight
is an ornamental lamp,
adorned with demons,
embellished with sensual images
based upon representations of
intoxicants, lust, theft, murder and falsehood.
The five elements are worshipped
as evil demonic gods of destiny.

How many murders they commit!
How many bright lives they take
in sacrifice like this.
They suck the lives dry without eating them,

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and then they eat them as well.
They take the lives as sacrifices.
They torment their bodies.
They drape their hearts with dead bodies;
they kill and murder.

They nourish themselves in this way and
rule the world.
They fill themselves to their hearts' content,
acting like illustrious tigers and bears.
They sit like Bengal tigers,
but they walk about without truly being alive—
these sinners, these demonic gods,
these flying gods, these forms.

Countless lives are offered in sacrifice
to those shimmering things.
They offer them gold.
They worship them in order
to take on their qualities.
They worship in order to obtain boons.
They stand before those idols and cry.
They cry with melting hearts in front of
gods like these, demons like these,
evil spirits like these,
with hearts that contain all the maya of the world.

Without knowing the heart, they build a temple.
Unthinkingly, they tenderly place maya within it
and perform *pūjā* with adoration
to darkness, darkness itself.
They do *pūjā* in that dark jungle.

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They kill other lives.
They even sacrifice each other and
become food for themselves.
They rule the earth and obtain glory.
They rule the earth with their glory.
They rule the mind and obtain great bliss.
They have lost their qualities.
They have forgotten the Guru.
They have buried themselves
in the religions of the world.

Be clear about this with wisdom.
With love, *endan* manamē, you, yourself,
must give up these qualities and associations.
Abandon the practice of bowing to these things.
Destroy that dark jungle.
Drive out the animals from that jungle—
all the donkeys, the panthers,
the bears, the Bengal tigers.
Drive them away and overcome them.

Demons, ghosts, Bengal tigers, panthers, bears,
snakes, scorpions, tarantulas,
many kinds of rhinos and herds of animals
are there, are there,
gathered around the pond
that is the ocean of maya.
The ocean of maya is there; the darkness is there.

The torpor and the glitters are there.
Names and pride are there.
Tens of millions of rebirths are there.

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It is in this expanding heart of maya that
they worship without understanding.
They bury themselves in religious fervor.
They place their hearts into religion.
They plead and perform *pūjā*.
They eat where they defecate.
They will die and be buried in the world.

There is an opening that is hell.
Within it is the veiled passageway
to the seven hells.
In that passageway that has seven doors,
they say, "This is bliss itself," as they slip into it.
Those are the openings of urine and feces
that represent the substance of religion.
[Near] the urinary opening is the shakti-form.
It is there that they lose their intelligence and
imagine they are creating something with semen.
They are mesmerized by this thing.
They will die without escaping
from the sea of births.

In the opening that leads to the seven hells,
they are mesmerized, crying, "Bliss, bliss!"
This is the explanation of ignorance.
The darkness of ignorance surrounds them.
They make the form of a monkey and
they prostrate before it,
saying, "God, shakti."
They fall entranced,
but it is only an illusion,
maya.

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Stop doing this, manamē.
Dispel it.

This explanation is being spoken
without being spoken.
If you follow it and look, you will know.
Rise above these limits and God will be there.
Know that this is not the way to know Him.
There is a meaning that is complete.
If you slip into that, the clarity will be there.

There are twelve fundamental things
that are the openings [of the body]:
the opening of urine,
the opening of feces,
the opening that was pinched off
because of iblīsan—
the sac of poison that became the navel,
the harmful qualities.
There are seven more clearly placed above.
They are openings that are obvious.
The mouth is one, look at it.
The nose has been made
with two openings, two nostrils.
The two eyes exist in two ways.
Their significance is that
the two eyes see the scenes.
Inside these ten openings are
all the actions of the grievous sins.
Look at those ten through this explanation and
accept the full explanation, manamē.

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You lost your reason in the jungle,
acquiring the arrogance of that new location,
bowing to the gods, the *pūjās,* the *bhaktis* and
all the roads of religion that are
not the exalted path.
Bowing to murder, theft, falsehood,
intoxicants and lust,
with evil actions arising from arrogance,
haste, impatience, the harmful actions
of the egoism of the "I"
and the appalling sins—
these ten represent the openings.

From this heart itself, you must dispel
these qualities that you carried around with you.
Dispel them.
Look for the Guru, seek him.
[He will show you] an exalted gateway.
There is nothing that compares to it anywhere.
If you follow the explanation
that has neither beginning nor end,
manamē, you, yourself,
will see the rare Treasure in a life without end.
You will see its worth.
You will see and reach God
who is Divine Luminous Bliss.

This is an explanation
that cannot be touched by words.
This has a great meaning that cannot be described.
You need to follow it;
you need to;

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you need to.
These are rare and precious words.
Please,
understand them.
Realize them inside the love within love.
If you can know them,
and act with goodness,
then you will know and understand this message.

You are my eye and my gem.
Please listen to me.
You are my eye and my gem.
Please listen to the truth.
If you understand the inner meaning,
you will see the truth.
I am blissfully giving you this explanation.
If you understand and you, too, see this,
the truth will dawn within you.
The heartbeat, *nādi,* which is Ādi,
that Resplendent Light will appear.
From within it will emerge
the beautiful form of the Nūr.
It is from inside that beautiful resplendence
that liberation from this birth has been designated.
Liberation is there.

Please listen to the exaltedness
of these words of grace and beauty.
Manamē, listen to the exaltedness.
If the mind dies, you will merge with God.
If the mind gives up and chases out
the state of torpor that is the darkness of the jungle,

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what torpor will there be, kān?[2]
What torpor will there be, kān?

There is One who is the Heart of the heart, kān.
And there is no one
and no truth other than that One, kān.
There is One who is the Heart of the heart, kān.
And there is no truth other than that One, kān.

The world and your life are being destroyed.
The world and your life are being destroyed
by ignorance, by darkness, by scientific wisdom.
Your intention and faith
are being destroyed.
Realize that there is nothing,
nothing other than Khudā.

There is a treasure that is wisdom within wisdom.
Within it is the clear light of the lamp of *īmān*.
Within that lamp is the treasure called life.
Please be clear about the meaning
of this and know it.
Manamē, know this.

All the visions of the world are seen in the *qalb*.
They appear as dreams and then they fade away.
You dwell in the dream-mind.
Why are you accepting this suffering?
You live, manamē,
within the thoughts of the dream.

[2] Kān: man, mankind.

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You, yourself, are the one thinking
inside the dream, manamē.
You, manamē, dwell in the dream-like thought.
Why are you accepting this suffering,
endan manamē?

This dream-world is responsible for dream-thought.
If you give it any meaning,
you will not be able to transcend it.
It is a dream-like thought.
Why would you assume that it has meaning,
take it in as a thought and
then experience sorrow as a result?

Know that there is only One
who is the Body of the body.
Realize this.
Know this.
It is the Heart of the heart,
in the heart inside the heart within the heart.
The Treasure which is the essence
of the meaning within the meaning exists there.
The One within one is life.
The life within life is wisdom.
The wisdom within wisdom is the heart, *aham.*
The Heart within the heart is Param, the Great One.
The Param within the Param
is Parāparam, the Greatest One.
All the lives that resonate everywhere
are within the Parāparam.
Ādi, the great Light
lives with perfect qualities, *adab,* within that.

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He is Allāhū.
The resonance of Allāhu
is the Treasure that resonates everywhere.
Experience that resonance.
Take in the explanation.
If you look into it,
you will see
the things that move, the things that do not move
and everything within them.
Realize that it is all within you.

If you go inside,
examine what is there and know it,
the whole world will reveal itself
as a dream of the mind and then fade away.
The mind will reveal itself as a dream.
The torpor will be destroyed.
Thought will fade.
Sleep and darkness will fade.
The exhaustion of ignorance will fade.
Your lack of wisdom will be destroyed.
The darkness of ignorance will be annihilated.
Scientific wisdom will be destroyed.
If false wisdom is annihilated,
if you know the senses,
if that heart withers and dies,
if the heart of that house is destroyed,
you will clearly see God,
the Treasure of both worlds,
in the inner heart.
Know that there is nothing but Him.

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In that will be the resonance
of the Light of Ādi.
When the resonance within the resonance
becomes Light,
what will you be, manamē?
What lapse of judgment
will you suffer in the world on that day?
What destruction will there be, manamē?
What ignorance will you have in the world
after that day?

Where will you end, manamē?
Where will you end, manamē?
What rebirth will you experience after that day?
What destruction is there, manamē,
in the presence of the great Light known as Ādi?
In the presence of the great Light known as Ādi,
what fear could you have, manamē?
What is destruction, manamē?
In the presence of the great Light known as Ādi,
why would you be afraid, manamē?

What is the end of all this, manamē?
What is death?
What is rebirth after that?
Where does it all end?

There is a treasure that is fundamental and eternal.
Its nature is neither that of sleep
nor of wakefulness, manamē.
It is wisdom, manamē.
That is the nature of the Light of Ādi.

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It is wisdom, manamē.
It is the beautiful form
of the Resplendent Light of Ādi, its nature.
It is the ocean of compassion.
It is Light to all beings in the worlds who see it.
That eternal treasure is love,
the silent investigator who,
with integrity, compassion and discernment,
flies throughout the earthly universes,
doing duty to all lives in the world.

Performing these duties omnipresently,
he teaches the good meanings
of wisdom and grace.
He guides [those lives] to the good path.
He instills as knowledge
the way to attain the intention of Allāhu.
He will silently remove the afflictions of the earth
through the *sirr,* the *sifāt* and the *dhāt.*
Removing the form of our ethnic groups,
he will raise up the form of good qualities,
gathering us into the open space of grace,
making us merge there as one
with Ādi Param, the Great One,
making us become Param within Param,
seeing God who is the Pādishah there.

He is the Almighty One who rules everywhere.
He is the good One
who rules the seven dual worlds,
transcending everything one by one.
As Life, He brings life.

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Merge with the Light as wisdom with wisdom.
Merge intertwined with that Ādi and Anādi.
One intertwined with the other
will exist as that soaring great Light.
It is *awwal* that cannot be looked at.
It is *mahshar* that cannot be looked at.
It will be One in *awwal* and *ākhirah.*
It will be Light in one beautiful form.
Look at the endlessly resplending beautiful Treasure.

Join with it then and there—become it.
Then you will be here and there.
Perform duty within duty and
live outside the state of comfort.
Then God will be with Himself,
in His own form within Himself.

Realize and say that He is One.
If you know that truth, manamē,
there will be no explanation, no fate beyond it.
That endlessness will never perish.
It is Light without beginning or end.

A state without end,
a state without beginning or end
will dawn in an endless horizon.
That path of grace transcends all your strategies.
This is the eternal Treasure.
Be still and know it, *endan* manamē.

Come, leave the dream behind.
Come out.

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Come to this good explanation and look.
Come out.
Leave the dream behind,
and look into this good explanation.
That which is your very own
will call to you from there.

Strive to cut away your acquired evils.
Groups of your blood relations will gather,
try to catch you and kill you.
Leave behind all those friends who try to kill you.
Run to the great Light of Ādi and merge with Him.

Inside the Truth within the truth,
look closely at the One who is there.
This is the good path.
Recite the song of final and eternal liberation.

In the heart within the heart,
dwells the One who is One,
the One who is One.
Hold onto Him and slip inside Him.
All the visions that you see,
you will push aside as form.
He will be your food and your water.
He will be your clothing and your beauty.
He will be the explanation and the meaning.

He will be the Causal Treasure that is
beyond the imagination of the mind,
the Treasure that extends beyond all boundaries.
Make that your heart.

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In that place, let Him become the heart.
O my eye, kannē,
jeweled light of my eye, manamē,
put aside this dream.

Allāhu is a resonance,
a resplendent Light of grace.
The grace of that Light is the *qalb*.
Establish that and hold onto it, manamē.
In the open space of that Light
are all the universes.
You will see the resplendent Treasure there.
The fraudulent paths,
all of the darknesses and torpors,
all the glittering gods will disappear.
You will see the grace of the Guru.
You will understand the path of Khudā.

Religions and separations,
the light of the elements,
bears, tigers, lions,
groups of rhinos,
4,448 nerves,
and the fire and water by their side,
air and its qualities,
and the maya that is intermingled
in the embryo and the form—
you will understand all of it, manamē.
You will understand it on this day.

The boundary within the boundary
shines as the Treasure of both worlds.

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The darkness that causes confusion,
the maya that is pushing and pulling us—
give it up, put it aside.
If you analyze and look at what is there, manamē,
you will see all of everything.
When Khudā shines within,
you will know who you are.

You will understand all the impermanent things.
You will understand
all the things that are perishable.
The explanations given by lack of wisdom,
false wisdom and scientific wisdom will perish.
The world will perish.
Everything you love will perish.
Everything you eat will disappear.
Everything you think of will perish.
All your thoughts will perish.

The thought within thought—mind—
will perish.
Everything you eat, the world,
everything you see,
everything that appears now before you as a vision,
everything you know with your eyes,
all of it will perish,
except the One
who is the Light
known as Ādi
that dawns
as the Heart within the heart.

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When you arise from within Him,
He will arise from within you.
The truth will dawn within Him.
Within the truth, all lives, all creations will be seen.
You will be the grace and the Light within them.
To all those blissful lives,
you must perform His duty and teach them.
You must explain the truth to them.
You must realize that Ādi is the One
who is One, manamē.
You, too, must know this fully, manamē.

Know this in detail, manamē.
These words are light-explanations.
If you know this,
and if you resplend as the light,
there will be no other secret, no other.
Know this with wisdom, manamē.
Dispel the dreams of your heart.
Duality dwells in that dark dream.
Slip lovingly into the light of wisdom.
You will reach bliss.
Then you and Ādi Param
can join together as one in the open space.

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10

The Fruit Hidden Beneath the Leaves

Tuesday, June 8, 1976, 8:30 A.M.
Philadelphia, PA USA

Will the coiled snake that lives deep in the forest,
the coiled snake that lives deep in the forest,
come forth to tell you,
"Here, I want to give you
the precious gem that is in my mouth?
I want to give you
the precious gem that is in my mouth?"
Will it come forth to tell you about the gem?
Will it come forth to tell you about the gem?
Will it tell you, will it tell you that?
This is an example
the people of the physical world can see.

One who has experienced
the mysteries of divine wisdom will be like this.
Please realize this and be clear about it.

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A true man of wisdom is one
who has good conduct and demeanor,
who lives in a state of
love, justice, tolerance, peace,
wisdom, tranquility and compassion.
He loves other lives as his own.
His form is that of the peaceful qualities of truth.
He has the grace of God, and the love.

One who has attained the treasure
that he has searched for
will place it into his heart.
He will hide it within himself.
He will keep it within himself
and make it his state of peace.

He will conceal his own state.
He will never tell anyone.
Only he will understand
the precious gem he possesses.
He will hide his name from the world.
He will be a man of wisdom
who has received the grace of God,
a guide on the path of truth.

He will become a small person in the world.
He will be smaller than an ant.
He will appear to be low-ranking even in wisdom.
Inside he will be great.
Outside he will be low-ranking and small.

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He will perform his duties.
He will bestow the divine grace of the Creator,
the divine grace of the Creator,
upon those who want it,
according to their intentions.
He will bestow it upon them
in the way they want it,
to the extent that they want it.

He will be a small person,
but he will be established
in wisdom, grace and tranquility.
He will do his duty
and live his life in a humble manner.

In the world, they will not know him.
He will live like the fruit hidden beneath the leaves.
He will live like the fruit hidden beneath the leaves.
This is how he will dwell in the world.
He will conceal himself and praise his Master.
He will lose himself and
reveal the state of his Master.

He will forget the earth
and explain the meaning of the state of silence.
He will lose his physical eyes
and reveal the way to open the eye of wisdom.
He will destroy desire and dispel ignorance.
He will reveal the path of exalted wisdom
and inspire you to praise the One Above.

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From the heart within your heart
he will give the explanation
of the One who exists as the Treasure of Bliss,
the Great God who is Ādi.

.

He will reveal this
from inside the body within the body.
He will show you wisdom inside and outside.
He will give you
the explanation of that permanent state.
He will be available to all mankind.
He will show you
the path with certitude,
in the world itself.
He will open the truth and lay it out before you.
He will open the truth and lay it out before you.

He will show you
the demeanor appropriate to that good state.
He will be the beloved to the beloved
in that good state.
He will be a slave to the slave.
He will be a slave to the slave.
He will be a poor man to the poor.
To the high-ranking, he will be a high-ranking man.
To the learned, he will be a learned man.
He will be a slave to the slave.
He will be a poor man to the poor.
He will be a lowly man to the lowly.
He will assist all of them with good conduct and
good worship, and
take them along on the good path.

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Day and night, day and night,
he will do his duties with good intentions.
Day and night, without fail,
he will do his duties with good intentions.

He will live in the world,
reveal and demonstrate the grace of God.
He will live in the world,
reveal and demonstrate the grace of God.
He will reveal and demonstrate the grace of God.

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11

Light

Wednesday, April 3, 1974, 7:45 A.M.
Sri Lanka

A CHILD ASKS:

Are knowledge and enlightenment called light in metaphorical language or does a person who has knowledge and enlightenment actually see a light within?

BAWA MUHAIYADDEEN℠:

They say, "When you know the *sulimunai,*[1] you will attain salvation." But the *suli*[2] is not the anal vortex, *mūla suli,* nor is it the anal fire, *mūla tī.*

This is a hopeless question that the world discusses. When it is observed from the perspective of the experience of *gnānam,* this phenomenon cannot be called Light. Light is not something that is externally visible. If Light were outside, we could see God outside.

1. *sulimunai:* one of the three central pulses; the place of union for the breath of both nostrils.

2. *suli:* vortex, whirlpool, circular or curved lines.

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This must be investigated with the section of wisdom. As to any light that is seen outside—all visible things will perish. Everything that is visible or that appears outside is bound by shadow; it is bound by form; it is perishable and ephemeral. It can change. This is what is called ignorance, *agnānam.*

But the world calls this state *gnānam.* "I saw the light!" they say. They may call it light, but in truth, it does not belong to God. If someone were to see something like that, he would see a light of the ignorance of the five elements; he would see those sparks, *porigal;* he would not see the light of *meygnānam.*

Those five sparks [the five elements] contain four hundred trillion ten thousand glitters and form-lights of maya. But they are not light. They are glitters. They are just called light. They are glitters, sparkles, sparks, suns, moons or stars. These things are not connected to the section known as God.

They have been given the appearance of form through the five letters: earth, fire, water, air and ether. It is through these five sparks that this section is made visible. It is of the phenomena which arise from them that it has been said, "Know the *sulimunai* and intend to reach salvation" or "When will we know the *sulimunai* and reach salvation?" The meaning is different, but the state the world describes exists within the territory of the senses. The world describes contemporary *"gnānis"* and "yogis" thus.

Like this, the poets of the past, the yogis of the past and the *munivars* of the past recited and recited the mantras made of the five letters, the *panj ādcharam,* calling them mind-cleansing mantras, body-cleansing mantras, using them to affect the senses, the elements and maya. After doing this for a long time, they saw certain phenomena in

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certain sections. These poets and learned ones called these mantras by many names and saw what was within the body on the outside; they saw an infinitesimal part of the phenomena within the body. Those are words that they spoke. When their disciples and others listened to their descriptions, they heard the similes: *jōti,* light, resplendence, the sun, the moon, fire and other examples of visible things.

But in what can that Light be seen? If there is a Light to be seen, how is it done? We must think. These are descriptions given by poets in books; these actions arise from the nature of the mind, the movement of the mind. Through the five letters, they made comparisons to external forms recognized by the senses; objects such as the sun and the moon were used as illustrations to describe the phenomena they saw. But God cannot be shown thus. The poets of the past did not see God, and they could not show Him to anyone. Therefore, that is the result of what they did see.

If there is light, there must also be darkness, must there not? It is only if there is such a thing as darkness that a light can be seen. Without darkness, light is not visible. Like this, it is in the darkness of the mind that they saw the glitters of the five elements, the rays, the light—within that darkness of the mind! Some of them saw some of the glitters of the five elements in the darkness of maya.

But, in reality, the Power of God is Light that is complete and absolute. It is a thing that is complete and omnipresent. It cannot be seen in darkness. It does not glitter in the darkness. It does not glitter in maya. There is no illustration by which to describe it. There is nothing in the world that can reveal it.

So if light is to be seen, it must be seen in darkness. But none of the things seen in darkness are God. Any light

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that they saw had to have been seen in darkness—the state of the intentions in their minds was dark, and those elements, those glitters were seen in the form of that darkness. Whenever they saw light, there was darkness. They saw the elements in the darkness—those glitters. Without darkness, they could not see the difference. They would not see light. There would be nothing there. They could not see it. They could not differentiate between things. If the light were everywhere, if there were no darkness, there would be no difference. There would be nothing to point out. Maya is the thing in which other things are pointed out. That is *pōygnānam*. That is *agnānam*. That is *vingnānam*.

What can be done about this? Everything perceived by the senses in darkness is creation. Everything in creation has form. They are all sparks. They will all die; they will die, change and go. They will keep changing. This is not *gnānam;* it is not what they refer to as the *sulimunai;* this is not what it means. Nothing seen in that way, nothing seen in the darkness of the mind should be compared to God. It is not connected to God.

There is no darkness within Him. He is complete. He cannot be understood through the sun or the moon. He cannot be seen through the sun or the moon. He cannot be seen through the stars. He cannot be seen through the senses, the glitters or maya. They all belong in darkness. They are things that glitter only if there is darkness.

There is, little brother, a subtlety within this. It is this subtlety that must be understood. God is Completion filled with perfect Completion. He is not a thing that can be compared to light, to *jōti,* to stars, to moons or to suns. He is not a thing that can be compared to those kinds of lights. Those things can only be compared to darkness. They glitter in the dark-

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ness. God shines outside of darkness. That is why He cannot be seen. The one Power which cannot be seen is called God. "These lights, those lights!" glitter in darkness and maya. Anything that glitters in maya is maya! It is not *gnānam.*

There is a point that needs to be understood when identifying *gnānam* and God. You must study wisdom. You must study the power of wisdom. Wisdom has no shadow. The soul has no shadow. Life has no shadow. God has no shadow. Where there is no shadow, there is no darkness. Where there is no darkness, there is no maya. Where there is no maya, there are no glitters. Where there are no glitters, there are none of those lights. Where there are none of these things, there is no form. Where there is no form, there is no destruction. Where there is no destruction, there is no questioning. Where there is no questioning and no judgment, there is no death. Where there is no death, there is no rebirth. Where there is no death or rebirth, there is no destruction, no end. The Treasure that has no destruction and no end is always perfect and complete. That eternal Treasure is the Treasure that is God.

How can it be known? Through wisdom! If as we search with that power, after we have gone beyond all the glitters, after the power of the earth has gone, after the four hundred trillion powers of the earth have gone, after all the glitters have been transcended, after the power of fire has been transcended, after the power of water has been transcended, after all the powers living in the air have been transcended, after all the powers of the ether—the sun, the moon and the stars, thunder and lightning—have been transcended, after all the darkness and maya have been transcended, after mind and desire have been transcended, then you have to come to the perfection of the open space that is the *ānmā jōti,* the

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resplendence of the soul. When wisdom comes outside to the perfection of the open space, that is the *ānmā jōti;* there is no darkness. Only perfect Completion is seen.

There, wherever you look, you will see all the universes, the eighteen thousand universes. You will see all the universes within that open space. You will see all the heavenly beings. You will even see all of maya in that light. The *ānmā,* the soul, the *ānmā jōti,* the resplendence of the soul, the celestial beings, the heavenly beings, the *'arsh,* the *kursī,* the *qalam,* the divine pen—everything will be seen. The microcosm and the macrocosm will be seen in that Completion, that Completion of wisdom. Any section can be seen in that.

It is not a light. It is not a glitter. It shines as wisdom within wisdom. It is seen as wisdom within wisdom, the power within wisdom within wisdom, the perfection within the power, the Completion within the perfection, and God within the Completion. It is not seen with glitters.

That power will be manifest in every pore of the body. The power, the perfection of that wisdom will be able to come to each pore, open it and look through it. Then everything can be seen. The flesh, the nerves and everything [in the body] that can move will be seen with that perfection, without darkness, in the form-state of that perfection as His form-state.

It will see everything that exists in his form. It will see that directly. It will answer that directly. It will speak directly. It will know the explanations directly. All of that comes in the vibration. That speech will come in the vibration. The answers will come in the vibration. The gaze will come from the perfection. It will exist and see as God. In that place, everywhere that gaze is directed, everything that is seen

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is perfection. "Light," glitters and maya are not seen there. There is no light that can be seen there.

To speak like that and to see this is *gnānam*. This, understood through wisdom, is what is called real *gnānam*. *Gnānam* is to completely see and understand all the worlds, all the heavenly worlds, all the celestial worlds, the worlds of hell and all things within the self, within wisdom. Any section you want to see can be understood the moment you direct your gaze. *Gnānam* is to understand anything you intend to see the moment you direct your gaze to it. To see this light and that light and to praise them is not *gnānam*. That is ignorance.

Gnānam is the treasure of wisdom within wisdom, the Great Light of Ādi. *Gnānam* is to see the perfection of the Completion that shines within wisdom. All the glittering things seen in the darkness are maya. Any section you see there comes from the sparks of the senses. This is the difference between *gnānam*—seeing the truth and the Completion—and the glitters seen by ignorance. This section is not it.

A Guru can take a disciple in a dream or in a thought and show him certain places through the *ānmā jōti*. He can show him certain pictures. He can show him the explanations. That can be done by the Guru. But those other things are not *gnānam*. God can only be seen as Completion; He is not seen in darkness. He is Completion! He cannot be compared to anything. He is not that light, that light, that light or that light. To see that which is Light means it has no birth and no death. It is seen as perfect Completion.

It is only if there is darkness that you can see a light. To see that light, darkness must exist. That is maya. It is only if there is darkness that light can be seen by your eyes.

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That is maya. If there is no darkness, it will be Completion. Completion is absolute Light. There, nothing will be seen. That is what is called God. That is what is seen and understood within you. When you are That and That is you, when you are intermingled with the Completion, when everything is understood and seen, that is *gnānam,* that is God. It is that *gnāna-arivu,* that divine wisdom that you must study. That is what you must learn from the Guru. *Meecham anbu,* lots of love.

[tape stops and begins again with the translator only: ...not studied from books and not found anywhere but by the light of his wisdom and this illumination.]

This is an explanation of my own experience. This is a part of what I know. In this entire world, it is very rare to see this. It is very rare. You must know this.

Those who try will succeed in obtaining the divine grace of all three worlds, *tiru arul.*

DR. BALACHANDRA:

But to try, swami—

BAWA MUHAIYADDEEN℠:

Just catch a good Guru. If you catch one...

DR. BALACHANDRA:

If you could only tell me that I might attain salvation in this birth, that would be enough for me.

BAWA MUHAIYADDEEN℠:

I think you will get it. The word of the Guru has been given—you will get it.

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ARABY, NOORUL AMEENA MACAN-MARKAR:
Say this for everyone, Bawangal![3]

BAWA MUHAIYADDEEN℮ [with a smile in his voice]:
Everyone? Those who try will succeed.

[tape stops and starts again with the translation only: Salvation is the greatest thing that you can aspire for, and if you really seek it earnestly from a Meygnāna Guru, you are sure to get it! But if you do not make the effort, do not blame the Meygnāna Guru or God. But if you struggle and struggle and struggle and make the effort, then the Meygnāna Guru will be there to give you that push, and God will unfailingly give you the blessing. The Guru is the grace—the grace of God that comes to you is in the form of the Meygnāna Guru, and if you will make that effort, the Meygnāna Guru is the grace of God. And if the Guru and your effort and God become one, salvation is there.]

This is not a light to be shown in two seconds. This is not "I will show you God in two seconds." This is not it. That is hopeless. God is not something that can be shown. It is not this light or this *jōti*. God is not something that can be shown through an occult power. God is not something that can be shown through the performance of miracles. Miracles are performed through the elements. This is not "I have come as the avatar. I have turned into God." This is not that shakti.

It is said, "The path of never being born again is within God's grace." When someone has the grace of God, when

3. Bawangal℮: In the Tamil language, respect is indicated by adding the plural suffix to a name and its corresponding pronoun. The emphasis is placed on the first syllable.

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he has seen the Completion, he has no birth and no death. That which is without birth or death is called God's grace. If someone says, "I have come through the grace of God—" it is only the prophets who received those commandments. "I have come as an avatar," is a hopeless statement.

When you look at these statements with wisdom, they will not be believable. They are not believable. A man of wisdom will not believe in anything that glitters. They are all lights in the darkness. That is not *gnānam.* Belief in miracles and occult powers demonstrates a certain weakness of intellect. To say, "I will perform a miracle; I will show you this; I will show you that," is stupidity. That is not it.

Completion is not born nor does it die. It is a state of birthlessness and deathlessness. That is *meygnānam*—the resplendence of wisdom. Completion.

Children, this is what we must understand. The world exists in many ways. The world regards the world. *Agnānam* regards *agnānam* and enjoys it. The senses regard the senses, experience bliss and cry. Birth looks at birth and experiences happiness. When it looks at death, it cries.

One who thinks of this with wisdom and observes this will see that the Completion that exists in the form of wisdom, the Completion that shines without darkness, the Completion that sees and understands everything is what is called God.

For the sake of illustration, it has been called "*jōti,* light, *velicham,* sun, moon, stars." But it is not a light like any of those. It is not seen like that. Children, realize this, learn this. To understand and know the Treasure of Completion within yourself is *gnānam.*

There is only one point. The person of this *kālam,* time, might change in a little while. Search for and study what is

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within him now. There is only that one point in the entire world.

Do not prefer the visions of your eyes, the visions of your minds and the dominion of your senses. Do not believe that what you see through them is God. Do not look at those things and become enthralled by the visions of the eyes, the visions of the mind and the dominion of the intellect. What the intellect rules is not Completion. It is the world. Do not believe in it. Religion exists within the domain of intellect. Intellect will come to a conclusion. Your eyesight will change. The ever-changing visions of your mind will be different all the time, bringing you all kinds of magic. You must not believe in them. You must not believe in this dominion. You must not believe in the visions of the eyes. You must not believe in the visions of the mind. You must not look at or enjoy these things.

The treasure of Completion within wisdom is eternal and omnipresent; it is wisdom within wisdom; it is the greatest treasure; it is the treasure that flies everywhere; it is outspread everywhere. To know that it can be understood within you is *gnānam*. That is *gnānam*.

Children, please try. There is nothing other than God. And if there were anything other than God, it would all be maya. It would be a thing within darkness. God is Completion. Maya is darkness. When God is understood, the darkness will not exist. None of the glitters will exist—God is alone. The darkness will not exist, and the glitters that shine in the darkness will not exist.

If you look at the glitters, you will not see God because He is Completion. He is complete and perfect. That is *gnānam*. Please study it—*meecham anbu* to the children—then you can be given the explanations. They will be very good

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explanations, very transcendent and complete *gnāna*-explanations, divinely wise explanations.

Truth will be understood when truth is looked at by wisdom. You do not need to look at others. Your truth is to understand the truth with which to look at yourselves.

That is how those people earn their living. We must not go there; we must look to our own earnings. There are many ways to live in the world. This is our way. If we have wisdom, we will not accept them. And they will not accept us either because of their lack of wisdom. Only God will accept us. Maya will not accept us. They will be accepted by the four hundred trillion ten thousand sections. They will not accept us. There is only One who will accept us. That is the difficulty. We are not the majority now. They are the majority.

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12

The State of the Shaikh

Saturday, November 16, 1985, 8:10 P.M.
Philadelphia, PA USA

When the rain comes, if you use your brains a little, you can go to one side, whether it is under a tree or under the eaves of a house; you can stay there in the shelter and proceed when the rain stops.

At a time when it rains, you must not stand in the rain worrying and thinking that you should have brought your umbrella. You must find shelter under the branches of a tree and wait there. Or else you can ask a passer-by for a ride when it rains, "Can you give me a ride out of the rain?" If he is a good person, he will take you to shelter.

Like this, there will be many events in our lives; as we conduct our lives, we can find peace within ourselves. We can find it. Peace does not come from another place, the instructions for finding peace are within us; they can comfort us, they can give us peace. Those are the tools with which we can get free of the mind. We must think of this. This will be the way we can achieve peace. Not only will we achieve

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peace, but we will be able to differentiate between happiness and sadness in our lives.

Look at the sky. It is an open space. We see no jungles, mountains or forests; there is only open space. Look at the earth: such high mountains; jungles; meadows; valleys; hills; oceans; lands. There are places that are high and places that are low. If you look at the sky from a clear place where you can see into the distance, you will see only space. On the earth, if you stand on a hill and if you look at the horizon, you can see where the sky seems to touch the earth. That is what you will see.

Like this, there seems to be a connection between the sky and the mind. When one looks at it with the mind, the sky and the mind seem connected. When he looks past what his eyes see, past what he thinks, he will see that maya and the *dunyā* are connected. When he sees with wisdom, maya is separate from God's section, and from the section of wisdom. When he uses the section of wisdom, he will see that the world is separate from the section of his *ānmā,* his soul.

He must think about where that wisdom is. Even though the sky and the earth are separate, the connection to earth and space will exist up to a certain distance; the earth no longer exerts its pull beyond a certain distance. The earth exerts a pull only to a certain distance. Past that, there is no pull. The earth's gravity works only to a certain distance. Beyond that, the earth's pull no longer exists; things will be suspended and circle around in space. The earth's gravitational force pulls on objects in space only to a certain distance; they will stay in space a certain distance from the earth, circling around it. They will remain in orbit in that place between space and the earth.

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What is beyond that will be pulled up. Just as the earth's pull exists here, the pull of space exists there. What goes beyond? Wisdom and the soul, *ānmā;* when the two intermingle and become one with God—that is *alif, lām* and *mīm*—three become one. In that place, the Shaikh's *sūrah,* his form, is the *mīm.* Wisdom is the light. *Alif* is the form that is made when they merge, when the three become one. Allāh, Muhammad and wisdom, the Nūr—when the three merge, become one and come forth, that cannot be deflected, it is a great power. It goes straight. Beyond that is what is known as the kingdom of God.

Like this, when we look, and proceed on the path—that is the path—in this state, no matter how far into the distance we look with our eyes and our minds, what is there will look like a state. Each place that the mind looks at is like a state. The mind analyzes each state. There are four hundred trillion ten thousand spiritual states. The mind goes in this way to each one and circles around and above it. Then the mind goes, catches each thing one by one and brings it back. "Want that. Want this! Want that. Want this!" it says.

This is not wisdom. This is intellect: the borders of intellect are the same as the borders of religion. The borders of religion extend only as far as the mind [can grasp]. The man who thinks he has understood just about everything is a crazy person.

If a man who wants to become a snake continually repeats, "I am a snake. I am a snake. I am a snake. I have the poison of a snake, the poison of a snake. I have the fangs and the poison of a snake—"

But the snake already has the fangs and the poison and it knows how to live on air if it has to. It has the fangs and the knowledge to catch rats and other such things. Without this

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knowledge, a man will not be able to become a snake just by repeating, "I know how to contain that poison. I want to become a snake, I want to become a snake." And even if he were to become a snake, the poison would kill him.

Like this, one who thinks, "I have become the Shaikh," one who becomes a shaikh without understanding how to become the Shaikh, will be killed by those qualities. Those qualities will kill him.

Only the snake knows and has the ability to contain the poison. Like this, only the Shaikh knows the four hundred trillion ten thousand explanations and the sections into which they are divided. If someone without that knowledge says, "The Shaikh! I will become the Shaikh!" it will not occur; things will go wrong.

The first section of the Shaikh is earth. We must cut the connection to the section of earth. It is only after the connection to the section of earth is completely cut and finished that the connection to the Shaikh can be established in the next section. The Shaikh will then be entirely different. You must go with the Shaikh to the next section—*tarīqah. Sharī'ah* is finished. *Sharī'ah* is the connection to earth. The mesmerism of the earth is finished.

The second is *tarīqah.* [Overcoming] the mesmerism of woman, hunger, illness, old age and death. The first [section] is earth, the next is woman. That is the mesmerism of maya *jālam,* the sixty-four sexual games, the sixty-four arts and sciences.

The first section is *sharī'ah;* the second is *tarīqah.* The maya *jālam, indira jālam* and mesmerism of woman, the sixty-four arts, the 128 letters, the mantras, the four hundred trillion ten thousand spiritual kinds of torpor that come as the shaktis, the *sittis,* the miracles, the shaitāns, the mantras,

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the magic and the mesmerism arise in so many different ways. These are the shaktis that arise from maya. Those came from the earth, and these arise from maya.

To overcome maya shakti is the second [state]—*tarīqah*—making *īmān* predominant, with the strength of the Shaikh. The Shaikh has changed into the second [state], and now he has a great star of light. He carries a staff that is a star. He holds the staff that is a star with the body of the strength of the *kalimah*. That star-staff is planted in *awwal* and extends to the *ākhirah*. Such is the power and the light that come from it.

For this state, we have to change in order to progress and to get there. Until the transformation is complete, the Shaikh is there in that state, and he is also with the one who is changing. He is in this state and he is in that state.

A mother gives milk to an infant who can only drink milk, rice to a child who can eat rice, fruit to a child who can eat fruit. She puts pants on a child who can wear pants and washes the backside of a child who needs his backside washed. She sends food with a child who goes to school. Like this, a mother acts in ten different ways to ten different children. She does this, and takes them where they must be taken.

A Shaikh is also like that. Do not think, "I have become a Shaikh." That will not be worth as much as feces. You will not be able to clean or wipe away the feces. Not even once.

Only the Shaikh knows. Only he knows where to wipe. He knows the places that need wiping. He knows what is in each heart. He knows what to do for each one, and how to do it. He will be taking that one there and taking this one here. He will comfort all of them. He will do that in each section: *sharī'ah, tarīqah, haqīqah, ma'rifah* and *Sūfiyyah.*

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For each path, there are very different ways to bring up the children. The Shaikh will act using the appropriate method.

"Dong! Dong!" you ring a bell here. "Ding! Ding!" a bell rings there. The sound of one bell is heard here and the sound of another bell is heard there. Why ring the other bell? "Dong! Ding!" When that state [of wisdom] comes to you, you will realize that they might be the same and that it is all one. There is one church; there is one God, one prayer, one mother, one group of children. You do not need to ring two bells. "Dong! Ding! Dong! Doong!" They are not necessary. A bell is a bell. Whether you open your mouth, or you do not, you can hear it. It does not matter if you look at it, or if you do not.

We should not set out to teach the countryside; we should first try to study ourselves. If you teach the countryside, you, yourself, will never learn.

Learn *sharī'ah.* Learn *tarīqah.* Learn *haqīqah.* Gold, possessions, torpor, the desire for possessions, the desire for land, the desire for woman, the desire for gold, possessions and comforts—that is *haqīqah,* the third. *Haqīqah* is also called *yōgam.* To merge, heart to heart, with these kinds of possessions, to merge with maya and the mind, to merge with the earth and with the body—when all of these shaktis join together, torment us and make us writhe with suffering, how many separations they create! How much hatred they create!

There is only a slight difference between the word *ambu,* arrow, and the word *anbu,* love. You can kill someone, or you can embrace someone. Your focus must be correct when you use a word. It is the same between a Shaikh and a disciple—the focus must be correct. A disciple must gaze carefully at his father with wisdom. He must be humble in the presence of the Shaikh. If that is his focus, he will

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attain his goal. He will accept what is given. That is *anbu*. Then he will embrace the Guru and the Guru will embrace him. But if instead, he looks here and there at something else and he loses the connection, that will be the arrow that could kill the Guru. As it is about to strike the Guru, what will he do? He will send the missile back. He will hold up his hand and tell it to go back. When it does go back, what will happen? It will strike the disciple. When he yells in pain, the Guru will say, "Poor fool, come here." He will comfort the disciple, apply the medicine, treat the wound and embrace him.

The way we need to look at the one who is the Shaikh is how we would look at God. God has said, "If you do anything to My follower, you must ask his forgiveness. I will not forgive the sins you have committed against My follower. I cannot. You must obtain forgiveness from him, not Me. That will be forgiveness." God gave such greatness to His follower. A Shaikh will also give his children greatness. If you live with that greatness, he will give you that greatness.

There was a powerful man who captured a village in which there was a well. He had wealth and money, and he captured the well. There was only that one well held in common by the villagers, but the powerful man who seized it did not allow the poor people to use it. "It is forbidden to go there!" He discriminated by race, ethnic group, caste, status and wealth. There was only that one well for five or six thousand people. They had no water to drink. They were about to die. But if a poor man had owned the well, he would have embraced the five thousand people and given them water. "Come, there is water here. Drink. Come here."

The powerful man deprived five thousand people of water. They were going to die. A poor man would have allowed

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all five thousand to drink from the well. That is the difference in their qualities and in their hearts.

It is in this manner that race, ethnic group, status, pride and the arrogance known as the "I" can kill others, hurt them, harm them and torture them to death. But the state of God's qualities and actions lift up and elevate other lives and protect them. It is a state that can comfort others. It is a trustworthy state. We must think of this. We must embrace all lives as our own. There is no opposite of God's qualities. There is no opposite of God's actions.

It is not at all the way we say it is. What will happen if a parrot practices speech? When a cat appears, it will squawk. It will not be able to speak a word of what it has learned. "Keechu, keechu, keechu, keechu, keechu!" its previous sound will come from it. A parrot will not say, *"Aiyō! A cat is coming to catch me! It is coming to kill me!"* It will say, "Keechu, keechu," and the cat will catch it, kill it and devour it.

The speeches we practice are like that. When a real thing happens, we will not be able to speak. When the truth comes, when a *gnāni* comes, when grace comes or when an accident comes, we will not be able to speak. Then we will just shout, *"Aiyō, aiyō, aiyō, aiyō, aiyō, aiyō!"* Then that real thing will attack us and go, pushing us down.

The truth cannot be learned like a parrot learns. Truth comes from Allāh's resplendence, as a resonance like that of thunder. Wisdom is resonant. God is within it like a pulse—pulsing, pulsing, pulsing, explaining, beating like a pulse of light. That is that state. The pulse is within the resonance. The one who brings the explanation is the Shaikh.

The Shaikh is not a simple person. Even if you could lift the seven layers of the earth and the seven heavens, it would

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be difficult for you to lift the Shaikh. He is very heavy. He might play with you and smile, "Carry me, carry me!" In reality, he will be at a distance saying, "Carry me, carry me, carry me." You think you have carried him, but he has carried himself. For your strength, he will say, "Ah! Ah, ah, the child has carried me." He will show you each thing in this manner in order to bring you up.

But you must know God's beauty, God's qualities and the state of the Shaikh. Why should you ring two bells? The two lives are one life. The two bodies are one body. The sound of the father must come through your voice. When a mother and a father have a child, the voice of the child will be like that of the mother or the father or similar to both of them. The voice and the sound will come. Not only for one child, but it will be the same for the next child, and the next and the next.

It is like this that the voice of wisdom must come to you. You must get the voice of wisdom from the Shaikh. The beauty of wisdom, the peace of wisdom, the equality of wisdom must come from him. I have some children like this here. You can see it in them. You can see the tranquility. You can see the *sabūr*, the inner patience. You can see the wisdom. You can see that beauty. You can see that conduct. We can see that goodness. My children have it. Please try to understand this. If you understand, you will know. You will see it. Each child who wants to progress must study this beauty.

The Rasūl ﷺ began to speak in his first year of life. He sang directly to Halīmah.[1] Until he was six years old, he sang

1. Halīmah: Foster mother and wet nurse to Prophet Muhammad ﷺ.

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his story to her. She heard so much of it. He was in a state in which he could speak to the trees and the shrubs. The heavens and the earth spoke to him. The birds, the deer and the elk spoke to him. There are so many stories about that.

Each of the qualities in the self is the quality of an animal. The self contains the qualities of the snake, the qualities of the animals, the qualities of the demons, the qualities of the ghosts, the qualities of the devils. It contains so many thoughts and shaktis and miracles. All of them must speak to wisdom, and wisdom must speak within us. Then those qualities must be corrected. We must correct them. We must take them out and tell them how to behave. We must teach them. We must teach them the wisdom that we have learned. We must correct them and bring them to the good qualities. Then through them, we have to do our work.

We must correct and transform four hundred trillion ten thousand spiritual qualities. We must put them to work, sending each to the appropriate section. "Go. Do your work," we must say. They must be subdued. If you can subdue them, you will understand yourself. If you can subdue them, you will know your glory. If you can subdue them, control them and place them below you, you will know your greatness—your greatness, your power and your explanation. If you know your explanation, you will know much of your Shaikh's explanation. You will see how great it is. It is not easy.

That is why the Hindus revere the Shaikh as a god. They revere him as the great soul, Paramātmā. They give him great titles. Those with wisdom and those without wisdom treat him that way.

But like this, we have to subdue each thing, each thought and understand the benefit of doing so. If we do not see the

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world within ourselves, if we do not reach heaven within ourselves, if we do not understand the eighteen thousand universes within ourselves, if we do not know their beauty, if we do not recognize what the world is and who we are, if we do not understand what the body is and what the world is, if we do not learn what attachments and desires are and where they came from, if we do not know that desire for land, desire for woman and desire for gold are terrible, if we do not correct and transform those desires—

but there is a way to correct them, to correct them.
I will tell you the way, briefly, briefly.
Know this, understand this and
hold onto it with all your heart.
The ancient sages have recited and sung:
You who enjoy the company of women:
give up your evil companions.
Desire for land, desire for woman
and desire for gold are terrible.
I will tell the way to correct them, correct them,
briefly, briefly.
Act with love towards those you call women.
The ancient sages have taught this.
Act with love towards those you call women.
If your conduct is wrong,
if you harm them,
it will kill you.
It will catch you and kill you.
The evil companions are inside of you—
each one, point after point, is an evil quality.
Each thing that comes to kill you
is your own quality.

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Each desire comes as a germ,
an atom to capture you.
Anything that emerges from you
is capable of tormenting you.
Any thought you have can hurt you.
Any desire, any attachment can hurt you.

They only hurt you; they do not comfort you. But you nourish them. You nourish the evil beings, the sinners, the satans and the demons; you work and you work and you work in order to give to them. You work in order to feed them and make them grow. It is those sinners who will punish you in hell tomorrow. You are nurturing here what will eat you there in hell. You are nurturing those who will punish you. You are gathering the firewood of sin that is going to burn you in hell. Everything you nurture, each quality, each snake, each scorpion, each poisonous spider will return as a demon and a ghost and eat you. Understand this.

What is a sin? What is a virtue? What am I nurturing? You must be clear about this. Is it a good thing or a bad thing? Anything nurtured by evil is an evil quality. Anything nurtured by good things, by wise things is a good quality. It will be good if you nurture God's qualities and act with God's qualities. Anything you nurture with shaitān's qualities is evil. Each one of us must consider this: what qualities are we using to nurture the things inside of us? If we nurture what is within us with God's love, compassion, mercy, equality, duty, the three thousand qualities of grace, the ninety-nine peaceful *wilāyāt,* that will be paradise, the eight heavens. We will live in the eight heavens. Those qualities are the houris.

We must think of this and understand it in order to obtain the benefit. Each child, think of this—from your big toe

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to the crown of your head. Look closely. Look at each toe, each finger, every part of yourself. You must understand.

Each small thought that comes to you hypnotizes you and when you reach out your hand towards it—lust comes; sexual passion comes; desire comes; sexual craziness comes; sexual frenzy comes. And when maya frenzy comes, you are caught and eaten.

This can occur whether you are a man or a woman. If you do not know the state of what is coming to you, you will be ensnared. No matter where you turn, it will catch you and eat you and you will not even know it. It is like that. Each quality, each desire, each attachment is like this. As each one arrives, you grasp it. Later you cry. If it dies, you cry; if it lives, you cry; if it comes, you cry; if it goes, you cry; if it is born, you cry; if it dies, you cry. Each one is capable of hurting you. We must think of this.

We must think of and analyze this: in what state can we live safely and in peace? What is the benefit we must obtain? When will we have peace? When will we reach the benefit of this peace? When can we bring peace to all lives? What is truth? What is peace? What is tranquility?

One who can give from that one well without regard for differences of status, religion, ethnic group or race has peace. Those who keep the only well for themselves—even if fifty thousand people should die—that is arrogance, that is karma—they are the ones who have been caught by religious fanaticism. They hoard the water that God gave. They take the portions of others in the world; they crush the truth and the poor; they destroy peace and tranquility; they destroy compassion and the three thousand beautiful qualities; they squeeze the people; they break apart the lives of others.

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The effort, the endeavor and the awareness of the Shaikh can change and transform those states, dispel those states, amend those states and bring peace. It is with this awareness that His servant [the Shaikh] speaks of God's path and God's awareness with the words that God uses. This is being done through His servant. God is making the people peaceful through this beautiful treasure. He rescues that which lies in the fire, extinguishes the fire with water, takes it out to dry and comforts it.

[On the other hand,] we have to enter the Shaikh like firewood enters fire. We must burn out completely there and not be separate from the Shaikh. If you even think of being separate, you will not benefit. You must become one with the Shaikh and think of yourself as the firewood, and think of the Shaikh as the fire. Then you will be inseparable. You will never be separate. You will only be able to speak from within the fire: without the Shaikh you will not be able to speak. If you go to speak without the Shaikh, you will be firewood without the fire. There will be no light.

You must focus on this with each thought. Each child must nurture peace, tranquility and unity in this state. You must live as one child in this state. It is on that day that you will have peace and tranquility. When we say, "Unity, unity, unity"—that is God's quality. It is God's quality, action, duty, compassion and a blessing. It is the truth.

Truth is the fragrance that comes
through a compassionate heart.
A compassionate heart comes through kindness,
kindness that is given to all lives.
Kindness comes from melting like wax,
like a candle melting with the light,

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the heart melting like that and
bringing light to each one of the children.

It is similar to milk that flows abundantly from a cow. The heart is full, flowing abundantly with the milk of love. Looking at the face of each child, the hunger of each child, the stomach, the Shaikh gives accordingly. The Shaikh gives the milk of love. He gives it and makes the child peaceful.

Like this, we must give peace to our brothers and sisters in each circumstance, no matter what path they go on. We must give them peace, so that difficulty does not come to them. Whether they go there, here, here or anywhere, we must only give them peace. Love must be our only form. Love is our path towards our brothers and sisters. Compassion must be our point of unity. This is our union. This is union with God. Our union is compassionate union on the path to God. We have come through the ages together; that is union.

Unity is our point. Our state, our wisdom is light. Peace—we must make peace our tranquility. We must exist in the state of equality, peace and tranquility. We must think of this. Each child. Try to make these qualities grow. Make these actions grow. Live in harmony with your brothers and sisters.

There is no use having meetings. There are some who wander speaking everywhere in the countryside for the sake of elections. They speak in every town. When they are still small they use bribes to be able to speak, in order to become big. But there is no use in becoming great. Becoming important is a cancerous disease. They will keep on speaking, but it is of no use. It ends in diarrhea. One person comes [to the toilet] in haste, then another and another, banging on

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the door. "Come out, it's urgent, urgent!" They are suffering, carrying water and banging on the door. This is what their lives are like.

This is not the way. Speech means to speak within the self. We must correct everything within ourselves. It is only then that you can succeed. Success within the self is the only success. Correcting yourself inside is the only correction: to dwell within the self where the gem dwells. Although a snake contains poison, it does not die from it. Similarly, even though the world is within us, we need to learn how to live without letting it kill us. We need to learn to live so that the qualities of the world do not kill us. Even though we contain the mind, we must learn to live so the mind does not trouble us. We must control it, rule it and live with wisdom.

If we can do this, precious children, jeweled lights of my eyes, we can leave this world behind and overcome it. We can leave this sin and this birth; we can change and assume the form of peace. We can understand through the resonance of "Allāhu." We can stand with great strength in the recitation of the *kalimah,* in the remembrance of God.

If we stand with faith, certitude and determination, there will be a light, a green light. When this green light is in our hands, shining forth from our hearts, it will extend throughout all the realms. That light comes from the spear of the power of certitude, *tida shakti vēl.* It is a staff that can take on any form you think of. It will become any form that we think of. This was the staff that Allāhu ta'ālā Nāyan gave to Moses☪. He gave Moses☪ so much greatness. With that staff, he performed so many miracles.

It is like this that we have the greatness of the staff of the *kalimah.* If we are in the correct state, the moment we intend something and reach out with that staff, we will see

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what we have intended. If we hold it up, we will see it. If we reach to the side, we will see it. From the moment the words leave our mouths, the staff reaches out and the explanation comes from that. We have to nurture it like that. If we understand this, we will receive that great wealth and become the fortunate, wealthy ones.

Jeweled lights of my eyes, it has been fifteen years since I first came here. Jeweled lights, I have not spoken of how you have been lifted up. I am not saying you have become gods, but my children have come up very high. You have progressed. But until the last moment, that is what a father wishes for his children—his wish is that the children keep progressing until the last moment. He wishes them to climb as high as possible. That is what he loves. "Ahhh," he says.

However, he might hit and hit and hit them in order to make them go higher. He might hit them at certain times and embrace them at other times. But jeweled lights of my eyes, how far you have come in these fifteen years! But do not go down because I have said this. Keep trying and trying. Climb higher. Jeweled lights of my eyes, there may be times when you make mistakes and you fall from the heights. Leave the mistakes behind, find clarity and start climbing again.

Jeweled lights of my eyes, if you go to draw water from a well that does not contain a spring, a well that catches only rainfall, it will be like taking books instead of your father and holding meetings here and there and saying we went there and we went here. That is a well without a spring! There is no spring! You will just have a little and say the same thing over and over again. You will say the same thing today that you said the other day, and you will say it again tomorrow. There is no spring. The well has gone dry. That is not it.

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You must try to find the spring. What the father gives is for your spring. What can he give you if you throw away what he gives?

A father will say, "The season has come; you must go plant the seeds. The time has come. Now you can break the soil, plow the field and sow the seeds." He will watch while you do this, because he will know how much rainfall there will be, the likelihood of a flood, how much will be damaged, how much can be harvested. He will tell the child, "All right, go now and do this." He will watch and tell you what to do.

You must collect the seeds. If you have collected the seeds, it will be easy to grow the crop. Therefore, you must gather the seeds and the qualities.

Jeweled lights of my eyes, male children and female children, grandchildren, beautiful children, when I look at your qualities, how much peace I have! Therefore, jeweled lights, please try to progress. *Āmīn.*

As-salāmu 'alaikum
wa rahmatullāh.
Ahamed Muhaiyaddeen,[1] *āmīn!*
As-salāmu 'alaikum!
Anbu, al-hamdu lillāh.
My *salāms* to everyone.

1. Ahamed Muhaiyaddeen is one of the much-loved children (followers) of Bawa Muhaiyaddeen ﷺ.

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13

The Shaikh Will Become the Light

Tuesday, April 26, 1983, 1:15 P.M.
Philadelphia, PA USA

Dunyā will become a mustard seed.
Dunyā will become a mustard seed.
The Shaikh will become the Light of Completion.
Dunyā will become a mustard seed and
truth will be greater
than the eighteen thousand universes.
Truth will be greater
than the eighteen thousand universes.
Goodness will be the ornament,
the beauty within it.

The Shaikh will become your companion
in all the eighteen thousand universes, a Messenger.
The Shaikh will become a Messenger of Allāhu.
His words, actions and demeanor
will become the *dīn,*
the food, the *dīn.*

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His words and his sayings
will become the life, *hayāh,* of wisdom.
He will become the Light
for the eighteen thousand houses.
He will become the Light.
For the house of life, of *hayāh,*
he will become the *rūh,* the soul.

He will bring Allāhu, the great Treasure
into the *qalb* known as the *aham,*
into the Light known as Ahamad,
and give the explanation there.
He will bring Allāhu
into the Light known as Ahamad,
and give the explanation.
That explanation will fill the *qalb.*
The *zīnah,* the light of beauty,
known as Muhammad ﷺ
will appear and be visible on that countenance.

The Light known as wisdom will appear.
That Light will spread
throughout *'ālamul-arwāh* and
come to exist everywhere.
The words and the actions of the Complete One
will be resplendent there.
The words and the actions of the Complete One
will be completed there.

Every word will be a word of revelation, a *wahy,*
the sound transmitted as a resonance,
heard as a resonance of Allāh's ocean of grace.

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The three thousand qualities of grace
will come to fill it.
All the treasures of the *mubārakāt*
of the Ruler of Grace will be received there.
The actions, demeanor and conduct
of His ninety-nine divine names
and all of the goodness contained within them
will speak and be revealed.

This goodness
will bring many millions of beings to maturity.
It will bring many millions
of beings to their maturity,
show them the way
and give them grace.

This goodness
will be the food for the six kinds of lives:
for the sea creatures, the land creatures,
all the creatures on the shore,
all the creatures in the jungles,
in the cities, in the houses,
in the sky, in the earth and in the netherworlds.

This goodness will explain and
show them the truth.
It will explain how there is only that One
and show them the truth.
The resonance of the wisdom
that emerges from it will say,
"Allāhu is the Great One."
The wealth of *īmān* will come to fill it.

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The seed of the *kalimah*
will be made to grow there.
It will grow from the netherworlds,
through *dunyā* and into *ākhirah*
and make the flag of Allāhu's *dīn* fly.
That will make
the flag of *dīn, dīn, dīn,* Allāhu's *dīn* fly.
It will fly everywhere.

All the lives in *'ālamul-arwāh,*
all lives will bow before it and
gather close in obeisance.
All lives will come to bow before it,
and be relieved of their sadness, their problems,
their jealousies and their sins.
This is the *sirr;* the secret of Allāhu,
the Protector of both worlds.
This is the *sirr* of Allāhu.
Those who know this,
those who differentiate
between *sharr* and *khair;* evil and good,
those who make the declaration
that there is nothing other than Allāhu
will become slaves to Him.
They will serve Him and do duty to Him.
They will disappear into Him,
the Shaikh of Wisdom.
His Light will pervade all of *'ālamul-arwāh,*
the world of pure souls.
It will be understood by all lives.
The word "God" will rise up from them.
The word "Allāhu" will resonate,

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and all of *ʿālamul-arwāh* will become luminous
with the radiance of the sound, "IllAllāhu, IllAllāh."
The *salām* and the *salawāt*
will be understood there.

The One who is alone,
He alone will be there,
resonating everywhere as the King,
shining, illuminating everything.
He will be seen in that heart known as the *qalb*.
He will be seen there.
The dwelling place of the Rahmatul-ʿālamīn
will be seen there.
The Mercy of all the Universes will be seen there.

Bliss will dawn from within it.
Everything Allāhu has made will be visible there.
The eight heavens will be seen there.
Within it the luminous Rahmān will resonate.
This resonant explanation
will dawn from within wisdom.
Peace will be there. Look!
Say, "Allāhu," recite this.
Peace will be there. Look!
Say, "Allāhu, Allāhu," recite this.

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14

The Heart of Man Must Melt

Wednesday, July 30, 1980, 1:14 P.M.
Philadelphia, PA USA

The hearts of those—
those who in their wisdom are not aware of Allāhu,
those who do not seek to be at Your feet, Allāhu,
those who do not place their intentions
at Your feet,
those who do not believe in You,
those who do not search for You,
those who do not place their intentions on You,
those who do not worship at Your feet,
those who do not pray at Your feet—
their hearts will not melt.
Their hearts will not be soft.
Their hearts will not melt.
Their hearts will not be soft.

Their awareness will not be clear.
Their awareness will not be clear.
There will be no clarity in their wisdom.

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They will not pray when they see Your love.
Mankind will live in the world in this state.
Men in this state will rule this world.
Such a man will live believing
that his thoughts and dreams
will make the world his own.
He will forget the truth.
He will discard Your words.
He will forget the truth.
He will discard Your words.
He will oppose Your qualities.
He will protect his worldly wealth.
He will protect his worldly wealth.

In the end his mind will still not know that
after all the wandering,
the traveling and the running,
he will shrivel, dry up and die in the world.
It will not know the meaning.
Even then he will believe in the *dunyā*
and say, "We will live forever!"
Even then he will believe in the *dunyā*
and say, "We will live forever!"

He will put the hat on his head
and the robe on his back,
put the hat on his head
and the robe on his back.
He will wear the honors and the emblems
on his head and on his clothes.
He will wear the honors and the emblems
on his head and on his clothes.

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He will give great respect to those emblems.
But he will discard
Your exalted qualities and absolute beauty,
Your melting, compassionate love and Your justice,
as he rushes about.
He will oppose everything that is good
and look for everything his *nafs* adore
in the world.
He will dispel all that is true,
chase out all that is good,
drive away all that is just
and nurture injustice in their place,
and nurture injustice in their place.

A man with such *nafs,* desires and attachments,
a man with such *nafs,* desires and attachments
will wear his religion on his head.
He will display his religion as an example
and push the words of God away.
He will drive away the words
and the qualities of God.
He will chase out the state of compassionate love.
He will avoid the love of his Creator.
He will avoid the wealth of the intentions of
compassion, patience,
sabūr, shukūr, tawakkul
and *al-hamdu lillāh*—
inner patience, contentment, trust in Allāh
and giving all praise to Allāh.
He will throw away everything that is good.
And in the end he, himself, will be regarded
as an emblem in his country;

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he will be regarded as a religious emblem
in his country.

He will wear something on his head and
a *jubbah,* a robe, on his body.
He will carry a Qur'ān,
holding it under his arm, in his armpit.
He will preach to everyone he sees.
He will forget to preach goodness to himself.
He will preach to the country.
He will forget to preach to his own body.
He will hate to preach the words of God
to himself.
In this world,
he will preach for the sake of money and hunger.
He will preach for his own needs, for money and
for hunger.
He will forget
the melting love and God's qualities.
He will travel the world,
looking for profit, for money, for wealth,
looking to benefit by getting food for his hunger.

You whose hearts do not melt,
you whose hearts do not melt and become soft,
you who have no compassion in your hearts,
you who have no grace
in your hearts or in your actions—
Allāh will not look at you or serve you.
He will not melt;
He will not look for you.

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Such a person will sing and travel
for the sake of the world.
In the end he will forget You
and wander about looking for money.
He will not realize that all lives are his own life.
He will not realize that the hunger of all lives
is his hunger; he will not show compassion.
He will not melt for love.
He will work for selfish profit.
He will work for selfish profit.

When he sees those who are suffering,
the heart of a man in this state will not melt.
His heart will not become soft.
He will have a heart of stone.
He will live in the world,
living for the sake of karma, earning only karma,
gathering it.
He will live in the world,
living for the sake of karma, earning only karma,
gathering it.
He will discard the qualities of Allāhu.
He will discard the qualities of Allāhu.
He will wander about reciting Your name
for worldly profit.
He will wander about reciting Your name
for worldly profit.

Allāh, this is the wonder in the life of man.
O our Creator!
O our Rahmān!
Yā Rabbal-'ālamīn!

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This is the wonder in the life of man.
This is the wonder, the wonder.

Children of Adam ﷺ!
You were created with exalted love.
Your qualities were suffused
with the qualities of justice.
God told you to nourish these qualities
with integrity
so you would have eternal life.
He showed you *sabūr, shukūr* and *tawakkul.*
So you could have peace,
God gave you and established within you
the praise known as *al-hamd.*

God gave this wealth to man.
God gave this wealth to man.
Man has lost this wealth and left it behind.
For hunger and illness,
for blood ties,
for colors and hues,
for praise, for clothes, for money, for respect,
they stand at attention, they hurry and they scurry.
Man has come to this state.
He has made his heart a stone,
and he lives in this state.
He has made his heart a stone.

Man lives without a compassionate, melting heart.
He makes the karmic hell of this world
his own as he rushes through it.

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Allāhu, Your resonance
shines and explains from within all lives.
It is a good explanation.
The beauty of Your qualities and Your actions
can be seen in the trees, in the bushes,
in the ripening fruits and flowers,
in the fruits ripening on the trees,
in the flowers and the bushes and
the blades of grass.
The light-explanation of Your qualities
can be seen in a flower:
the light of Your compassion
performs duty without selfishness there.
Your qualities can be seen in every creation.
O God, yā Rabbal-'ālamīn.

A man who is not aware of at least this much
searches in this world
for the sake of his selfishness and hunger.
A man works only for his own comfort
in this world.
A man nurtures his one span stomach
by rushing around
telling lies, stealing and backbiting.
He nurtures this body
with lies, backbiting and theft.
He travels for his hunger;
he toils for his one span stomach.
He runs, rushes and dashes around, this man.
He has lost the wealth of
sabīr, shukūr, tawakkul and *al-hamdu lillāh,*
this man, this man.

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There is a resonance, "Allāhu, Allāhu!"
That is a Light resonating in *'ālamul-arwāh.*
A man who does not realize this with his wisdom
will spend all the days of his life
nurturing his body without differentiating
between *halāl* and *harām,*
permissible and impermissible.
He will find the karma that comes from
not living on food that is *halāl.*
He will go down the road of that which is *harām.*
He will eat food that is *harām.*
He will act without differentiating
between Your *khair* and that which is *sharr.*
He will act without differentiating
between Your *khair* and that which is *sharr.*

A man who understands the *sirr* and the *sifāt,*
a man who understands the *sirr* and the *sifāt*
will hear the resonance "Allāhu, Allāhu!"
in *'ālamul-arwāh.*
Your name will resonate
in water, in air, in earth, in the sky and in fire.
The resonance, "Allāhu, Allāhu!" comes
from the earth, from the sky,
from fire, from air, from water
and brings the Light which is the explanation.
That Light comes from the trees.
It shines there in the leaves.
We can taste the sweetness of that Light
in herbs, in fruit and in honey.
That search for sweetness!
The bliss of that taste!

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We can see You everywhere.
We can see You in all lives.
We can know You in the trees and in the fruits.
We can see You in the seed and
in the fully grown plant.
We can appreciate Your value
by looking at gemstones and gold.
We can be aware of You through
the sun, the moon and the stars.
We can see Your grace
in our flesh, our skin and our bones.
We can see Your grace
in our flesh, our skin and our bones.
We can understand the
Almighty Complete One who is Rabbul-'ālamīn.

Man has forgotten this.
Man has attempted to act in a state
that is lower than
that of the weeds, the rocks and the worms.
He has searched like the desires of a dog search,
this man.
Just as a dog looks upon excrement as sugar,
man looks upon hell as sugar.
Man lives having lost his wisdom.
He has lost the five and the six *furūd,*
obligatory duties.
He has attempted to live
as a rich man in the world,
but *insān,* Adam, has forgottten
the *dhābut,* throne, of Allāhu.
Man has thought of seeing himself as great,

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and he speaks without realizing what will happen
if his breath falters for but a moment.
Man does not think of how
his situation will change
if even one nerve is twisted.
He seeks praise in the outer world
for the cage that is his body, this man.

Allāhu, You created *insān*
as the most rare being
in Your creation and You made him exalted.
You created man most exalted in wisdom.
But man has gone lower than shaitān.
He has sought all of shaitān's qualities.
He plays, having forgotten You.
He searches for things,
thinking this world will be permanent.
He dances with the strength of blood.
He buries himself in blood ties and
he ends in hell.
He has forgotten justice and Qiyāmah.
He speaks as if he is not going to die tomorrow.
He speaks as if he has forgotten the Day of Justice
and the questions on Qiyāmah;
he speaks as if the *dunyā* belongs to him.

O God, O Rahmān,
please take the children of Adam ﷺ to the shore.
Almighty One,
strengthen man's *īmān,*
turn his heart into melting wax
so that he will show compassion to all lives,

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so that he will serve You as Your *'abd,* Your slave.
Grant him Your grace
so he will act with good qualities.
Bring this man who runs, rushes around and
searches like a dog, onto the good path.
Give him the *īmān* to realize this.
Give him the wisdom to correct his heart.
Please give him the blessing
to live as a good being.

Allāhu, please intend this and
grant him Your grace.
Make him the commonwealth for all lives
so he can serve and do duty to them.
Please grant him the grace to live with *īmān.*
Please grant him the grace to see the shore
that is *dīnul*-Islām.

You treat those who are good and
everyone equally.
You are the Almighty One who rules the country.
You have established the Day of Questioning
tomorrow on Qiyāmah, Ādi Rahmān.
You have established the Day of Questioning
tomorrow on Qiyāmah, Ādi Rahmān.
You have formed and made birth and death
for all human lives.
O Rahmān,
yā Rabbal-'ālamīn, You, Yourself, have done this.

Man has forgotten death.
He has failed to remember the judgment at Qiyāmah.

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Please remind him of this state.
Establish the flag known as *dīnul*-Islām
so that his love and his *īmān* melt,
so that Your grace and Your treasure
are understood by him,
so that his heart melts like wax
while he does duty to all lives.
Please grant him the grace to do Your duty.

He has fallen under the spell of an ignorant state.
Look at this man of ignorance,
give him wisdom
and make his *īmān* strong.
Make him grow in love.
Almighty One,
yā Rahmān, yā Rabbal-'ālamīn.
You are One.
He received both
khair and *sharr* from You,
and *harām* and *halāl*.
You are the One who knows the good and the evil.
O Rahmān, You are the One who rules
everywhere in this land, in this country.
Yā Rabbal-'ālamīn,
You are One.
You must make man help all lives,
and be clear so that all lives are like his life.
You must make good peace, tranquility and
tolerance grow within him.
You must make him comfort all lives with love.
You must make him help all lives.
You must make him an *insān,* a human being.

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Allāhu, You alone can do this.
You can correct any life.
You must give all of them good wisdom.
You must catch man with love.
You must nurture him with Your grace.
You must guide him on the path of goodness.
In this country, in this land,
in this *dunyā,* you must make him a good person
with Your grace.
You must give him grace so his *īmān* will grow
and so he can do good things.
Allāhu, yā Rabbal-'ālamīn,
my own Allāhu.
Āmīn. Āmīn.

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15

A Song to Melt the Heart

Friday, September 13, 1974, 10:45 A.M.
Sri Lanka

Everything will become the wealth of His grace.
If we have only God, that will be sufficient.
Everything will become the wealth of His grace.
When all of our intentions focus on His will
and when we believe,
that will be the will of His grace.
When all of our intentions focus on His will
and when we believe,
that will be the will of His grace;
that will be the will of His mercy.
If we have God alone, that will be sufficient.
If we have God alone, that will be sufficient.
Then all of our actions will be good.
Then all of our actions will be good.
If we have God alone, that will be sufficient.

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There are so many millions of His creations.
There are so many millions of His creations.
How much goodness there is in His protection!

All the evil here has been rolled into a ball.
All the evil in the world has been rolled into a ball
and then made into a form that looks like a man,
made into a form that looks like a man.

This is what has occurred at this time.
Now evil has rolled into the world
and taken shape in this state.
All the sins of the world are in this form
of the semblance of man.

The form of man has taken on this shape
throughout the ages.
The animal that is man has become a beast
more cruel than any in the jungle.
This is what has taken form in this world.
It is because of this that the truth has been shaken,
because of this that all the truth has been shaken.
This evil has shaken the hearts of all human beings,
has shaken the hearts of all human beings,
has caused them to shake and cry,
to search for God and to cry,
to sing of the truth and to cry,
to pray to the Great One, to search for Him
and to fall to the ground, senseless.

Because of this state,
a true human being has no place to live,

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no place to live.
He is not given a minute in which to live.
O God, if we have only You,
that is sufficient for us.
O God, if we have only You,
that is sufficient for us.
If You destroy these injustices,
there will be bliss.
If You destroy these injustices,
there will be bliss.

You have made this form that seems like a man.
You rolled all the evils into a ball
and You made that form there.
You ordained those beast-like qualities.
You formed all the sparkling glitters and
made them belong to man.
You placed them in his form
and caused them to be mingled
with the embryo and the form.
You have allowed them to dance unaware
of the presence of the Angel of Death.

What kind of wonder is this?
O God, what kind of wonder is this?
In this world and in the next,
in this dual state,
life goes on without the truth.
The tears and the prayers of
dancing and acting
with the separation of "I" and "you"
have been turned into bliss.

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Karmic evils have been placed in the forefront.
Death and birth have taken form in those evils.
They have created that state without [the truth].
That state has the semblance and strength of a man,
the semblance and strength of a man.

O my Father,
You must come to give us Your grace.
This false form must be destroyed
in order to see the real form.
This false form must be destroyed
in order to see the real form.
O One Above, we need Your grace.
O One Above, we need Your grace.
O Father, we need Your blessing.
O Father, we need Your blessing.
We need Your good qualities.
We need Your good qualities.
Truth has to predominate.
O God,
Your determination and
Your truth have to grow inside mankind,
with Your grace.
Bestow Your compassion and
grace upon the poor ones.
Protect all mankind.
End their suffering with Your grace.

O Great Ādi,
You are the One with the form of justice.
You are the King, wealthy in wisdom,
the Ruler of the Universes.

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You know the *qalb,* the heart,
and You do what is good.

O Ruler of Grace,
You know our hearts.
You are the King who is the Ruler of Grace.
You, Yourself, must come to grant Your grace
and end our suffering.
You, Yourself, must come to grant Your grace
and end our suffering.

Almighty One, Almighty One,
You are the One within our love.
Almighty One,
You are the One within our love.
You are intermingled within our lives.
You are the One
who makes the state of certitude clear through faith.
You are the One who dwells within us and
makes the state of certitude clear through faith.
O God, You must come to us.
You must dispel the darkness of our ignorance
and grant us Your grace.

You must reveal the good path in this country.
You must reveal the good path in this country.
You must pour Your grace
into the hearts of those who believe in You,
pour Your grace
into the hearts of those who believe in Your grace.
You must dispel the evils of poverty.
You must destroy the evils of suffering.

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You must chase away the evils of karma.
You must pour the fundamental treasure
of Your bliss into our *qalbs*.
You must grant us Your grace.
Ādi, O Great Light,
Blissful One, You must come to us.
We do not know You in this birth.
We do not know what is evil.
We do not know or understand this evil.

O Blissful One, O Rare and Precious Light,
our Bliss, O Rare and Precious Light,
You are the Almighty One
who can end our poverty.
You are the Almighty One
who can end our poverty.
O God, our God,
You must come to us.
You must come to us.
You must chase away all the evils that torment us.
You must chase away all the evils that torment us.
You must give us Your grace.
You must give us Your grace.
O Father,
You must come to us.

You are the King who is Wealthy in Wisdom,
who rules everything in this world and
the world of the pure souls.
You are the Ruler of Bliss.
You are the Source of All Things,
the King with the Fragrance

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of the Flower of Wisdom.
You are the King of the Wealth of Wisdom
who knows the meaning.
You must end the suffering of the poor.
You must protect us
so that sin does not touch us,
so that sin does not touch us,
so that karma does not intermingle with us,
so that the wavering of faith does not join with us,
so that the heart melts,
and does not dry up with sorrow and suffering.

Give us Your grace to make this last forever.
Give us Your grace and Your bliss with Your grace.
O Able One, O Able One,
Powerful King of the Wealth of Wisdom,
You are God, the Ruler of Grace.
You are the Resplendence intermingled with love.
You are the Resplendence
intermingled with our love.
Grant us refuge with Your grace.
You alone are God.
Grant us refuge with Your grace.
You alone are God.

Have You not seen the suffering of us sinners?
Do You not know?
Have You not seen the suffering of us sinners?
Do You not know?
Ādi, You are the Great One,
the Form of Light,
the Resplendent Great One.

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Open our hearts and grant us Your grace.
You are the Good One.
You are the Good One.
You must grant Your grace
to those who believe in You.
You must protect them.
You must grant Your grace
to those who believe in You.
You must protect them.

Ocean of Compassion,
Source of All Things,
Ocean of Compassion,
Source of All Things,
blossom in our *qalbs.*
You are the Pure One who protects us.
You are the One who is within purity.
You are the One who is within purity.
You are the Pure One.
You are the Resplendent, the Most Great One.
O God, You are our God.
You are the One who must come to us.
You must dispel our sixty-four evils and
grant us Your grace.

You have to change the qualities,
You have to change the qualities
that make up our form
and all the murderous forms within us.
And You must drive out
all the maya and the torpor
that has joined with this divided body

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and is playing within it.
You must chase away the karma.

We do not know Your laws,
regarding the divine wisdom of the art of devotion.
You must place pure divine wisdom
into us with Your grace.
You must show us the path
that is complete in justice.
You must show us the state of eternal life,
Your state.
You must open our *qalbs* completely.
You must enter into our hearts
and show us the wonders
that are known to You.

You must come, give us Your grace
and take us on the good path.
O our Lord,
King of Grace,
You must come, give us Your grace
and take us on the good path.
O our Lord,
King of Grace,
Judge of the heart,
O Creator who dwells in the *qalb,*
Source of All Things,
Eternally Complete Omnipresent One,
You are the King of the Wealth of Wisdom
who dispels the darkness.
You are the King
with the Fragrance of the Flower of Wisdom

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who opens the heart.
You are the Wise One
who makes wisdom resonant.

Blissful One,
You must come to us.
Blissful One,
You must come to us.
You must come to us.

You must stay in the hearts of my children,
and grant Your grace from within them.
You must do this;
You must do this.
You must dispel all their illnesses,
diseases and poverty.
You must destroy all the karma
of their inherited evils.
You must grant them Your grace
so they overflow with Your goodness
and become good people.

O Lord, King of Grace,
You are God who protects
those who believe in You.
You must come to us.
You must come to us.

Grant us the assurance of eternal life.
Grant us the assurance of eternal life.
O Lone One,
make Your grace and bliss overflow

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from their hearts.
Wisdom must flow from them and shine forth.
Your bliss and love must fill their hearts
and become resplendent there.
You must give them Your grace.
You must do this.
You must do this.
You must do this.

Destroy the karma of
the children in my heart—
all these creations who have been born with me.
Destroy their karma,
cut off the wavering in their faith,
dispel their darkness,
open their hearts,
show them grace
and pour Your bliss into them.

O Father,
give them Your divine grace in the three worlds.
O Father,
give them Your divine grace in the three worlds.
You are the One Powerful Original Treasure.
You are the One who is the Knower of the Heart,
the One who grants assistance.
You are the One who is the Mirror
that melts the heart.
You are God, the Creator.
You are the Protector.
You must come to us.

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You must grant my children *qalbs* that overflow
with the completeness of Your beauty.
You must give these children
melting hearts filled with Your grace,
hearts welling over with the light of grace
so they can sing the eternal song of
Your bliss, Your bliss, Your bliss,
sing the eternal song of
Your bliss, Your bliss, Your bliss.

You must grant them Your grace,
and hearts as gentle as flowers,
so they can pray to You
without forgetting You even once.
O Father, O our True One,
Form of Bliss,
You must come to us.
You must give us Your divine grace
in the three worlds,
so we can know our hearts,
be clear about the truth,
see You, pray to You and worship You.

Please make our hearts melt,
Ruler of the three worlds.
Blissful One of Grace,
Beloved One,
Blissful One of Grace,
Beloved One,
my Father,
Form of Grace,
You must come to us.

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Grant us the assurance of eternal life.
Grant us the assurance of eternal life,
a life that has gone beyond intellect,
a life that has overcome the senses,
so we can understand and know
the sound and the resonance on the resonant path
and the grace of the One Who is Alone,
and so we can know the truth
of the Original Treasure.

Give us good *gnānam,*
the conduct of the good path,
Your qualities,
Your conduct,
Your patience, tolerance,
peacefulness, justice,
integrity, tranquility,
amity and the duty
of the path on which we will not stray from You.

Give us the goodness and the grace of
Your words of power,
the blessing of compassion,
the gaze and vision of Your eyes,
the heart which contains Your resonance,
Your Light-explanation and
the path of truth.
O Lord, O Ruler of Grace,
O Original Protector of the Faithful,
O our God,
You must come to us and
end the suffering of Your followers.

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Give us love and protect us.
Pour Your qualities into us.

Impress upon our hearts
the ability to show compassion towards all lives
and regard all lives as our own.
Give us the ability to know
that the suffering of others is our suffering.
Give us unity and exaltedness.
Make us one family,
So we can realize
Your beauty,
Your blessing,
Your patience,
Your qualities.
Give this to us, make us realize this.
You must protect us with Your grace.

O my Eye, my Gem,
my Nine Precious Gems,
O Creator who took form in the *qalb,*
the One who took form as the flower of the *qalb,*
O Great Creator,
You, Yourself, must come to us.
You must protect me and my children,
and give us Your grace.
Jeweled Light within my eye,
embrace us, take us into Your compassionate love.
Give us the milk of Your grace that is our birthright.
Hold us in Your heart; help us and
nourish us with the good qualities
of humility and integrity.

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O Lord, do not let go of us.
You must protect us with Your grace.
O Compassionate God,
O God, the Creator,
O Protector, Most Complete One,
O my Father, O Most Just One,
You must come to us.
You must protect us with Your grace.

Jeweled Light of my eyes,
Creator, Protector, Rahmān,
Great Perfection of Light,
You must come to us.
You must protect us with Your grace.

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16

Be Clear About the Truth[1]

Sunday, November 26, 1972
Jaffna, Sri Lanka

You must realize, understand and be clear:
there is One Treasure within the truth itself.
It is the Wealthy One,
the Good One,
the Great One,
the Treasure beyond
the imagination of the mind,
the Eternal One,
the Good One who grants blissful lives,
the Treasure that lies beyond
the imagination of the mind.
Take it in and taste it.

1. This song was sung at the ashram in Jaffna to Kelly who was given the name Muhammad Abdul Lateef by Muhammad Raheem Bawa Muhaiyaddeen ⊖, his Shaikh.

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That One Treasure who is God,
the Chieftain who exists absolutely alone,
resplends as Himself,
as the Almighty Treasure—
the Grace that dwells on the other side
of the open space of the heart is
Ādi, the great Light,
the Beauty that is Light.

That Beauty is within the Light
of the unfathomable gem
which is the Heart within the heart,
transcending this world and the next world
in completion.

You must know and see that Beauty
which is the Eternal One,
with the purity of the eye of *gnānam*
which is between the outer eyes.
The Beautiful One
who has entered into you is there,
the Blissful Treasure
who transcends the earth and the sky,
the Light which is the greatest of all lights.

In order to know that
that Treasure is the good Treasure,
you need wisdom intermingled with patience,
tolerance, peace, justice, integrity,
calmness and harmony.
In your duties,
you must not deviate by an atom.

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He is the Ruler, the shining Treasure, God,
the Treasure that transcends fate,
the Grace beyond assessment.
In the open space within the great gem is
the Treasure which is Completion.
That Grace exists without the "you" or the "I."
To see it is to find bliss.

Transcending the sperm and the egg,
going beyond all visible things,
His state is the state of grace.
It is the state of omnipresent blissful certitude,
the state of Love within love.
It is your Creator
who is intermingled and dwelling there,
God, the Jeweled Light of the eye.

Won't you please come to see Him,
jeweled lights of my eyes?
Won't you please come to see Him,
jeweled lights of my eyes?
Look into what lies beyond this.
Won't you please come to see Him,
jeweled lights of my eyes?
Look into what lies beyond this,
jeweled lights of our eyes.
He is the One who exists everywhere
in all the universes.
He is the Great One who rules us from within.

He is the One without magical deception,
the One who is always alone.

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He is the One who fills the heart.
Please look inside with love.
He is the One who heals our pain.
He is the One who gives us good help.
He is Āndavan.
He is the One intermingled within love,
the One who is always comforting,
the One without form,
the One without formlessness.
He is the Eternal One.

He is the transcendent Great Treasure,
Purity within purity,
the Beautiful One without beginning or end,
in the state of compassionate love,
complete,
merged; He is
Āndavanē, Āndavanē.

If you intermingle within wisdom,
explore and examine what is there,
if you see fully and completely,
then God will be the Eternal One there,
God alone.

Within outspread wisdom,
with truth that is really true,
please look with love
at the Wisdom within that wisdom.
Go beyond your mind,
and please look with love.
Go beyond your mind,

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and please look with love.
That is the Treasure that is your birthright.
That is the good exalted ray of the highest *gnānam.*
It is a precious and rare Treasure dwelling
forever inside as Ādi and Anādi.

It is good, always good.
It is always within us, always within us.
Filled with strength,
it transcends our words and our minds.
It is coming to give us bliss.
It is the IllAllāhu
that resonates and dwells everywhere.

It is a good Treasure.
It is with our lives,
transcending the "I" and the "you,"
resonating there.
It is called the mighty Ādi.
It is called that by the resplendence, the Light
which becomes the light-explanation.

If you open that explanation
with wisdom and look at it,
the melting Treasure within it will be God,
resonating as the One who is One.

In the state of oneness,
it is one lone Resonance of Grace.
It is a good Resonance.
It is in the heart.
It belongs to us.

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Please look at it.
It is a good Resonance in the heart.
Please look at it closely.

The outspread ray of Light is there.
There is incalculable beauty within it.
It is beyond the eyes of men,
transcending fascination.
It flies throughout this world and dwells in it.

It is the Help to the helper.
It is always the One who helps.
It is everywhere in the land,
but its Completion dwells within
the cage of the heart.
That Eternal One
is the Completion within completion.
That Eternal One is
the Eternal Omnipresent Treasure.
If you look closely,
you will definitely understand the truth.

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17

You Are the Pādishah

Thursday, August 7, 1980, 12:25 P.M.
Philadelphia, PA USA

Forgive all the sins
we have committed in this earth-world.
Forgive all the sins
we have committed in this earth-world.
O Great One, rule over us.
Forgive all the sins
we have committed in this earth-world.
O Great One, rule over us and grant us Your grace.
You are the Pādishah, the Emperor,
of life and of the body.
To our life,
to our body,
to our possessions,
to our souls, to everything,
You are the Pādishah, O God.

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You are everything to me.
You are my heart.
You are all that is light.
You are my eyes, my ears, my mouth, my nose.
You are my heart.
You are my thoughts.
You are all my intentions
and the one path on which they are fulfilled.

You are the One who is our Chieftain,
the Way All Things Occur.
In this world,
You must rule over us and grant us Your grace.
O Pādishah, You are the One
who gives us divine analytic wisdom.
You are the One
who formed our bodies and sent us to the world.
You are the One
who must give us
the Light of grace and rule over us.
O God, O Everlasting One, we serve only You.
O God, O Everlasting One, we serve only You.
Please give us the grace
to reach the grace
of Your divine feet one day.

I have been placed in the position
of realizing that life is a dream.
I had looked upon this false dream as reality.
I had been looking at a false dream,
believing it to be the real world,
believing my life to be strong.

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I saw a flower in this dream,
but when I awoke and looked around,
there was nothing left.
Everything had been a dream.
Everything I had seen was only a dream.
There has been no benefit in watching it.
I saw my whole life as a dream:
how the body had been beautiful and strong,
but only for that time.
I do not see that state here now.

I see this false body,
this desire that wanders after the senses,
the lusts that follow desire,
the attachments that follow the lusts,
the veiled world that follows the attachments.
This mind and desire live
by believing in this world—
all the thoughts they think end as dreams.

Before my eye could open and close,
there was nothing left of the world.
There was no truth in my life.
There was no truth in what I had eaten.
There was no truth in how I had slept.
There was no truth in anything I had looked at.
There was no truth in anything I had believed.
When I felt around blindly for
all the forms I had seen there,
the wife, the child, the possessions,
I found no pleasure in any of it.
What I had seen was a lying dream.

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I was a man deceived by the senses
into wandering the earth,
deceived by the ignorance
of regarding the weakness of life as strength,
entangled in the dark trance of ignorance,
caught and turned into a demon.

O come, give me Your hand, Almighty One.
Lift me up.
Protect us from the darkness.
Take us into the protection of the Light.
O Trustworthy One, O God,
You are the One who has no assistant.
You are the One who gave birth to me,
who created me,
who will call out my name
when the time comes to return to You.
O Trustworthy One, You are the only One.
There is no other in my life.
Father, come grant us Your grace.
Dwell in my heart and
comfort me with Your grace.
Correct me, change me and
grant me a life of success.
Grant me Your grace.
Come as the Unchanging Wealth and
comfort us with Your grace.
You must do this with Your grace.

You are the King,
You are the One who wears the crown.
You are the One who knows.

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You are the One who comforts all lives.
You are the God who protects every life.
You are the Almighty Compassionate One, IllAllāhu.
You are the One whose actions
are equivalent to His speech.
You are the One whose conduct
is equivalent to His actions.
You are the One whose sight
is equivalent to His gaze.
You are the One who sees and
experiences all things.

You are the earth.
You are the sky.
You are all the hidden things.
You are the word.
You are the action.
You are the One who is beyond
the seen and the unseen.
You are then;
You are now;
You are forever.
You are the God
who has always ruled over us.
You are my eyes.
You are my ears.
You are my nose.
You are my mouth.
You are my inner heart.
You are my outer world.
You are the God who rules us.

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O God, come to us.
You are the One who will call us
back to Yourself some day.
Rule us with Your grace and
help us so that our words and our actions are one.
O God, You are hidden within us,
the Great Treasure of Truth that cannot be counted.
You are the One who dwells there
as Wisdom within wisdom.
You are the Great One who rules over us.
O Golden One, come to rule over us.

Lift me out of here, out of this world.
Protect me with Your grace.
You formed me in this illusory body.
You made me vulnerable to the trance.
You made me a sinner entangled in karma
that does not recognize sin or the horrible actions
caused by anger, haste, impatience
and the arrogance of the "I."

Look at us, lift us out and take us to the shore.
O Able One, come to give us Your grace.
You must end the suffering of mankind.
O King, You must come to give us Your grace.

You must protect this poor man.
You must take him to the shore in this birth.
You must forgive his sins.
You must make him live
without committing those horrible sins.
O Creator of All Things,

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You are the One who has received
the great fullness of *gnānam*.
You are the One who fills all the universes.
You are the One who bears the name Allāhu.
You are the undiminishing wealth
that gives and gives.

You must grant us refuge, Allāh.
You must take us on the good path.
Your grace must take us on the path of justice.
With that grace,
impress wisdom, peace and patience
into the love within our love.

You are the One who is the Source of All Meaning.
You are God who dispels karma.
Give us the grace to stay
in Your jurisdiction every day.
Give us the grace so that upon seeing You
our eyes, ears, nose and everything
fall deeply in love with You,
so that we can understand You
with the wisdom within wisdom,
so that we can be buried in Your love,
so that we can disappear into Your words,
so that we can die in Your happiness.

Almighty One, give us Your grace.
You must stay in our actions and
our hearts with Your grace.
You must give us Your grace
and change us into good people today.

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You must give us Your grace.
Come here today,
and dispel the karma that has caught hold of us.
All the evil actions that have been imprinted
onto this ignorant body,
all the arrogance, karma and maya—
put an end to these sins and
give us Your grace.

You are our Most Able God.
You are the Eye within the pupil of the eye.
You are the Original One who is our Protector.
You are the One who accomplishes everything
from within love.
You are the One who regards everything
from the station of the *'arsh,* the throne.

You are the One who sees everything
from within truth.
You are the One who dwells within all lives and
knows them from within.
You are the One who knows the words
before they are spoken.
You are the One who sees before the vision occurs.
You are the One who knows the thought
before we can anticipate it.
You are the One who is with us
in sleep and in wakefulness.
You are the One who knows all the explanations.
You are the One who created us and
sent us down to this world.

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Come, give us Your grace before the day's end.
End these horrible actions with Your grace.
Look at us; lift us up before death comes.
Give us Your grace so
we can go beyond this mysterious world,
so that the demons of maya do not come to us,
so that torpor, lust and hatred do not harm us,
so that intoxicants, lust, theft and murder
do not come to join us,
so that these karmic evils
do not attach themselves to us.
Give us grace from within.
Put an end to all the evil within us.

Keep us in Your jurisdiction every day.
Nurture us, give us Your grace.
Give us the grace to live with You now
as we did then
and as we will forever.
Make us able to merge with You
while we are still alive.

All the days since I separated from You there,
all the time since I came here and
was separate from You,
I have experienced only a deep sorrow
and the sins that came through attachment.
The attachments to earth,
the mesmerizing attachments,
caught me, tortured me, tormented me,
threw me down, caused me to roll
on the earth in grief

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and made me subject to burial within it.
I have been in a state of constant sorrow
since the day I left You, O God.

Come, lift us up so we can live with You again.
Grant us the right and the life
to dwell with You once more.
Grant us the exalted good qualities,
the conduct, the worship
and a heart that will never forget You.
Grant us the bliss of never leaving You,
of never being separate from You.
Embrace us once more and
merge with us in that embrace.
Do not let go of us.

Grant us the grace and protection to stay with You.
Ocean of Compassion, Almighty One,
O Rahmān, O Merciful One,
You are the One whose kindness
is an ocean of compassion.
You are the great Completion that is Allāhu,
the One who brings peace to all lives,
the One who regards everyone as an equal.

I have experienced such terrible suffering
since coming to this earth-world:
seeing everyone as separate and different,
seeing many separate communities,
seeing many separate forms,
seeing religions of many colors,
seeing the separations.

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I saw everything that the world speaks of.
I wandered everywhere looking at it.
I crept into all kinds of karma.
In everything I saw,
everywhere I directed my gaze,
I saw illusion outspread before me.
I saw the darkness and the trance induced
by the separations, differences,
hatreds and ancestral sins,
the treachery, the envy, the mantras and the tricks.
I saw the trance induced by the darkness of maya,
the magic and the statues,
the millions and millions and millions of deities:
the goats, the cattle, the monkeys,
the donkeys, the horses
that had all been made into deities.
I saw writhing snakes, darkness, scorpions
and donkeys regarded as deities.
Birds, rats, cats, fish,
eagles and vultures were all turned into gods.
Elephants, lions and tigers,
goats and cattle, foxes and dogs—
all of them were turned into gods.

Mankind—those men who live
with demons and ghosts
have changed all the meanings,
those men who live with demons and ghosts.
Mankind has joined with dogs and monkeys
in play and embraced them.
Please change this and
give man the grace to embrace You once more.

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Protect him with Your grace.
You have no form, no shape.
You are not controlled by anything.
You are the Truth that is everlasting.
O God, come to rule over us,
give us Your grace.

These men of miracles, mantras and tantras,
these men of treachery, selfishness,
envy and slanderous talk,
who keep one thing on the inside
while saying another outwardly,
these men who have those qualities in their hearts,
the qualities that kill,
the kind of devotion
that sacrifices other lives during worship,
these men who have forgotten
that You have no form or shape,
these men who are wandering and lost—
embrace them with love.
Give them wisdom.
Give them clarity of heart,
make them realize,
make them know You,
stay within them and take them on the good path.

O God, give them the grace and
the ability to worship You.
Give them the love.
Protect them from the demons and
the ghosts of hell,
and from the beasts there.

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Protect them from the beasts,
O Treasure of Truth.
Elevate them with Your grace.

The murders, the sins, the separations,
the murders, the sins, the separations,
the differences of scriptures and religions,
the qualities that proclaim,
"I am different, you are different,"
have ruined mankind.
Those qualities
have destroyed and ruined mankind.
They have turned men into dogs,
into animals, into demons,
into having qualities that drink the blood of others.
These qualities have grown in man.

Protect them, nurture them, watch over them and
dispel their karma.
Make them loving human beings.
Place Your own wealth into their lives.
Restore their birthright.
Protect them, elevate them and
give them grace.

This man who is subject to so many faults,
so many sins,
is lying mesmerized among them.
Man has been mesmerized
by earth, possessions, gold, house, property,
jungle, land, goats, cattle,
titles, honors, praise, pride,

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by the qualities that proclaim, "I, I,"
by gems, wealth, children,
lust and sexual craving.

Pull these things out of him
by the roots; separate him from them.
Give him the ability to know.
Give him true wisdom.
Open his heart and show him what is true and real.
Show him the mesmerism of separation, karma
and his ancestors' sins.
Show him the explanation.
Turn him away from the path of sin and show him.
Show him the explanation
of his connection to karma.
Grant him the truth
of the connection that has no karma.

Explain what is wrong and what is right.
Show him so he becomes aware.
Lift these men onto the path of truth and
take them to the shore with grace.
Forgive with grace all the sins they have committed.

Be their true Guru.
Be their true Father.
Be their true Guru.
Be their true Father.
Be their real Friend.
Be their real Protector.

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Grant us grace, protect us, Father,
O State of Bliss, Allāhu.
Protect all the people You have created.
Give them grace.
Forgive all their sins—
they are vulnerable to their thoughts.

Allow us to serve You without forgetting You.
Allow us to help other lives.
Let us live with good actions and good qualities.
Let us walk on the path of goodness.
Show us the way to come to You and to reach You.
Grant us this grace.
Protect us, O Ocean of Compassion, Almighty One,
yā Rabbal-'ālamīn, O Lord of all the Universes.
Āmīn. Āmīn. Āmīn.

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18

Bismillāhir-Rahmānir-Rahīm

Thursday, November 8, 1973,
Philadelphia, PA USA

BAWA MUHAIYADDEEN ﷺ:

My love you, ambu. Greetings to my children. What should we speak of?

A CHILD REPLIES:

Can you speak about the *Bismin?*

BAWA MUHAIYADDEEN ﷺ:

Bismillāhir-Rahmānir-Rahīm, in the name of Allāh, the Most Compassionate, the Most Merciful. That is what we say before we begin something. During the eons, *kālam,* that the One who is God was alone within Himself, in the darkness of the beginningless beginning, the *anādi* before *ādi,* there dawned from within Him, at the beginning, the words that are called the *Bismin.*

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When He was the One who was alone, worshipping [within] Himself—it was the time when He had no understanding—all things were there within Him, compressed and held inside; He was [in a state of] unconsciousness, *mayakkam*, worshipping [within] Himself, absolutely alone. He was in darkness. He was like this for many, many eons.

During this time, a Light dawned from within Him. His *qalb* opened and the Completion called the Nūr shone forth from it. The Completion that is the Nūr emerged. Those words are the work of that emergence.

This is how it all began:

"*Bismillāhir-Rahmānir-Rahīm*. Yā Allāh, You are alone, yet everything is within You. You contain all of everything. You contain all the atoms. You contain all the creations.

"You contain all of them, yet Your ears are closed. Your eyes are closed. Your mouth is closed. Your nose is closed. Your *qalb* is closed. Your sections are all closed and now You exist in a state of darkness.

"Everything within You is praising You. They are doing *tasbīh* to You. They are worshipping You. They tremble when they see You. Each atom moves because of You. Yet, You do not know their state.

"O God, look at them. These are the creations created from within You. *Bismillāhir-Rahmānir-Rahīm*. You, Yourself, are their Creator. You, Yourself, are their Ruler. You, Yourself, are their Sustainer.

"This is Your work: creating, protecting, sustaining. *Bismillāhir-Rahmānir-Rahīm*. You are the One who does these three kinds of work. Since You are the One who must do these three kinds of work, how is it that You remain alone and do not heed the explanation, the resonance and the prayers of those lives?

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"Look at them, O God. Look at them. Look at Yourself. Look at the things within You."

It is then that God sees all the universes. He sees all the lives within Himself. He sees all their abilities, *tattuvangal,* within Himself. He sees all the grace within Himself. He sees every atom. He sees all the scientific wisdom. He sees all the maya. He sees all the lack of wisdom. He sees all the false wisdom. He sees all the sciences. He sees all the arts. He sees all the work. He sees all the beauty. He sees all the birds and flying creatures, all their forms. He sees their colors.

"O God, all the atoms are praying to You," said the Nūr. The words spoken at that time were *"Bismillāhir-Rahmānir-Rahīm."*

After those words were spoken, God said, "O Light, Yā Nūr! Who are you? Who are you?"

"O God, You created me within Yourself. When You began, Your grace began. This is Light, the Nūr, Completion, *pūranam.* Your Completion. It is Light. It is called Nūr. The name Nūr Muhammad has been given to Your Completion.

"If all the beauty were taken from everywhere in all the universes and rolled into one, if all beauty were taken and concentrated into a beautiful face—not only that—but if tens and tens and tens of millions of things, tens of millions of beautiful things were gathered together and made complete, made Light, Nūr, perfect, that beauty would be like Your beauty, Your grace.

"It is the beauty of Your face. It is grace. It is Completion. It is Your qualities. It is wisdom. It is within You. It is the treasure, *porul,* that is within You.

"The treasure created within You is the treasure emerging from You, answering You. It emerged from You, and it answers You.

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"O God, this Treasure was within You; it is Completion. Completion is one of Your qualities. The Nūr is one of Your names, one of Your beauties. Wisdom is one of Your words. Grace is one of Your powers. This is the beauty. You, Yourself, have given it a name. You, Yourself, called it by name."

God looked at His *qalb* in which this explanation was being given. When Allāh saw the movement of all the atoms, when He saw how each atom prayed to Him, when He saw the innumerable colors moving within Him, worshipping Him, He said, "O Light, yā Nūr! You said *Bismillāhir-Rahmānir-Rahīm* to Me. What is the meaning of it?"

"O God, You have made everything complete. To create, to protect, to nourish—that is Your name. Now, You will create the lives.

"Creation, the world, the lives, the creations, all things are created with the *Bismin*. Rahmān is the One who gives food to all lives; He is the Protector, the King. You make the kingdom flourish. Rahīm—You are the Protector who bestows the undiminishing wealth. This is what You do.

"This is what is about to begin. This is what You are going to do. That is the word for it," said the Nūr.

It was then that the darkness receded from God. Unconsciousness receded from Him. The darkness of the *anādi* before *ādi* receded from Him.

He had been in a state, *mayam,* of darkness. This was when He was emerging into a state of Light. He became Resplendence. Then Resplendence permeated everything, and He became the Complete One.

It is then that He sees everything within Himself. He begins to create the creations.

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The time in which He understood Himself was the time of the dawning of the grace that was the beauty that was His Nūr.

The time in which He existed before that was *anādi,* the dark time, *irul kālam.* The time in which the grace dawned and emerged from within Him is *ādi.*

The time in which He understood the creations and created them is *awwal,* the beginning. *Awwal* means beginning.

Ādi is the time in which grace dawned from within Him.

Anādi is the time in which He existed as darkness. It was when the darkness receded from Him that He was Light and darkness was maya. That is what is called darkness. That unconsciousness is what is called maya. As long as there is a time of darkness, maya will exist. As long as maya exists, darkness and unconsciousness will exist.

Like that,
darkness and maya,
God and Light
are everlasting.

Maya will always exist.
Darkness will always exist—
until the world is destroyed.

God will always exist.
God's Light will always exist.

That is why God has said, "The completeness of God's Light will always exist." But what is the difference between the two?

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It was at the time that the darkness, the unconsciousness and the maya separated from Him that the name God came to Him, and that the three thousand qualities of grace came to Him.

He is without selfishness, without race or ethnic group, without wife or child, without anger, without sin, without hell, without haste, without impulsiveness. He is without the divisiveness of "I" and "you." He is without color and without scripture, without the divisiveness of race, religion or social status, without hunger, illness, old age or death.

All of those qualities left Him. Maya left Him. Desire left Him. *Mayakkam* left Him. Mind left Him. Karma left Him. Sin left Him. Hell left Him. All of these evils left Him. It was then that He was given the name God.

At the time birth and death separated from Him, at the time maya left Him, there came to Him the three thousand compassionate qualities, the hundred divine names, the *tiru nāmangal,* the names known as *asmā'ul-husnā.*

There came to Him
absolute Light,
compassionate qualities,
patience, tolerance, peace,
justice and integrity.

It was then that He became the Ruler of the divine kingdom. He is the One who is God. He is the One without form. It is He who has no shape. His shape separated away from Him. His form became something else. He became Light.

His form had been maya. His form had been night. His form had been desire. That was what separated from

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Him—the *mayakkam,* the unconsciousness. Now, He was Light.

Like that, if these evil qualities leave us—what will be left will be God.

Those evils will not die. Nor will this—God's Power does not die. Maya does not die.

But maya will not come into the presence of the Power and the Light of God. *Mayakkam* will not come. Karma will not come. Sin will not come. Doubt will not come. Satan will not come. Darkness will not come. Selfishness will not come.

No anger or sin will come into the presence of the Power that controls and rules them. It is the Power that dispels the unconsciousness. It is because He has this Power that He is called God.

We say, "My God!" because He has no selfishness. We say, "My God!" because He has no hunger. We say, "My God!" because He has no wife. We say, "My God!" because He has no children. We say, "My God!" because He has no birth or death. We say, "My God!" because He has no desire. We say, "My God!" because He has no pride. We say, "My God!" because He has no anger.

His name is the Protector, because He has none of those qualities. His name is God. The qualities that left Him are called maya. All that left Him is called karma. All that left Him is called maya, darkness, *mayakkam,* satan, demons and ghosts. It is called hell.

It was then that God said to the Nūr, "Yā Muhammad! Yā Nūr Muhammad! What you have said is correct. Regarding praise, you can say things like that. But My Light did come to give Me the explanation at the time I was in darkness, did it not?

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"It is like that for anyone who has subdued himself, forgetting the world, losing everything, existing unconsciously, in his own state—if he comes to know himself, a Light will be born within him.

"That is Completion. When the Completion emerges from within him, it will give him the explanation of his birth, his death, his *mayakkam* and his maya. It will give him all these explanations. It is a vibration. It is grace. It is the resonance of wisdom. It is the explanation of the Nūr. It is the resonance of grace. It is My explanation." That is what God said.

"This explanation will come to all the human beings in creation. This is what will resonate within and give the explanation from within anyone who dwells in that state. Just as I discarded all those things and the explanation came to Me, one who knows this will chase out the darkness, the maya and the *mayakkam* from within himself.

"When they leave him, I will be him. He will have reached Completion. He will have reached Light. He will know Completion. The Completion will be within him." That is what He said.

"Yā Nūr! I am making the Completion, the Light and My beauty as a form for you. Because you dawned from within My form, because your beauty came from My face, because the beauty came to you from My *qalb,* because the Completion came, I am naming you Nūr Muhammad. Nūr Muhammad is the beauty that dawned from within My *qalb.* It is grace.

"I am making you the Messenger to all My creations. I am making you Divine Luminous Wisdom, *pērarivu.* I am making that wisdom a radiant Light, *jōti.* I am making it perfect. I am making it complete. I am making you a hundred names. I am making you a hundred qualities. I am making them My beauty. I am making that beauty My face. I am

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making it My heart. The name for this is Nūr Muhammad. I am making you My Messenger and sending you to dwell in the heart, the *qalb,* of each human being. Just as it left Me, maya will leave anyone who understands you, anyone who makes you explain and understands the explanation. Maya will leave on that day.

"All those ever-changing qualities exist as creations of maya. They will leave such a person. If they leave him as they left Me, he will be Allāh. He will be God.

"If he chases those things out...Please tell them to chase them out. This state—just as you taught Me and said to Me, *"Bismillāhir-Rahmānir-Rahīm,"* his beginning will come.

"After that, what will his intention be? What will his gaze be? What will his *qalb* be? It is at the time that he sees You, that the eons of his birth, *piravi,* will end. The eons of maya, the eons of darkness will end. The eons of *anādi* will end in him. The eons spent without wisdom will end. The eons of unknowingness will end. The eons without wisdom will end. The eons of unconsciousness will end. The eons of silence, *maunam,* will end. The eons of desire will end. He begins when that time ends. Ādi. Ādi becomes man.

"That is the dawning of the human being.
He becomes Ādi.
When that explanation comes,
when that Light comes
to the place in which maya was hidden,
he becomes Awwal.
He becomes the beginning within the beginning
for all creations
if he understands this explanation.

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"Please give them this explanation. Please teach this from within every *qalb.* Please tell them the words *"Bismillāhir-Rahmānir-Rahīm."*

This is said in Arabic words, before we begin something. Before we start something, we say these words. This is the meaning of those words. *"Bismillāhir-Rahmānir-Rahīm"* is said in the beginning. I do not know why they say that, but this is the meaning.

Bismillāhir-Rahmānir-Rahīm—the One who creates, protects and sustains. May You protect us. May You guard us. In the beginning, now in this world and at the time of death—the beginning will be at that time—may You protect us in all three worlds.

That is what is said. *"Bismillāhir-Rahmānir-Rahīm."* Whatever you begin to do, say this. That is why the *Bismin* is said. There is a lot more, much more.

Therefore, we must leave those things. And just as those things left God and the Light came to Him, if those qualities of maya leave us, if they leave our *qalbs,* if they leave our wisdom, if they leave our truth and our *īmān,* if the Light of the Nūr that is Completion comes into us, our selfishness will be cut away. Our birth will be cut away. Maya will be cut away. Satan will be cut away. Hell will be cut away. Anger will be cut away. Sin will be cut away. Selfishness will be cut away. Haste will be cut away. The divisiveness of "I" and "you" will be cut away. Race, ethnic group, religion and separation will be cut away. Colors will be cut away. My race, your race, my religion, your religion will be cut away.

God will be God. God will worship God. God will be understood as God's qualities. This is the state which is called the *Bismin.* Absolute faith in this state is called *īmān.* It is the Light of *īmān* that is called *Īmān*-Islām. It is absolute Purity.

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Islām is His Completion. That Completion is called Allāh when there is nothing other than Allāh. It has no parallel; it has no end. It has been and always will be. That is what is called the Completion of Allāh. When there is only that One and nothing else, that is what is called *īmān.*

Nothing. These things belong to death. All creation is subject to death. All of these things will die. There is only one thing which will not die. It is everlasting.

It is the Treasure
that will call to all lives.
It is the Treasure
that will bestow the Judgment on all lives.
It is the Treasure
that will protect all lives.
It is the Treasure
that will embrace and comfort all lives.
It is the Treasure
that will control all lives.
It will bestow Judgment, create and protect.

Because it is the Treasure that can do anything,
it is a mysterious Treasure.
It is a Treasure
that makes itself understood without form.
It is Light that is not of the sun
nor of the moon.
It is not a light like that.
It is a Treasure that cannot be discovered
through atoms.
It can be discovered only
through the love within the love

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within a human being, within *insān*.
It is only in the qualities of God
that God can be discovered.
It is only in the beauty of God's qualities
that God's beauty can be discovered.
It is only in God's wisdom
that He can be discovered.
It is only in God's grace
that He can be discovered.
It is only in God's tolerance
that He can be discovered.
It is only in God's patience
that He can be discovered.
It is only in God's peace
that He can be discovered.
It is only if you look deeply into His qualities
that you will understand Him.

Without this point, you cannot discover Him through any atoms, any current, any magnetism, any science or anything. He can only be discovered through those qualities. It is through His qualities that He can be seen. That is the mystery. If we understand it...

This is what is called the *Bismin*. This is the beauty of *īmān*. Shall we stop?

Āmīn. Āmīn, yā Rabbal-'ālamīn.

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19

The One Who Is the Fragrance of Millions of Flowers

Sunday, December 21, 1985, 9:25 A.M.
Philadelphia, PA USA

Many millions of flowers and their fragrances,
and the good qualities within them,
many millions of flowers and their fragrances,
many millions of good qualities.

The one who has good qualities,
the one who has good actions,
the one who has faith and determination,
the pure one whose words and deeds are the same,
the one who is blissfully intermingled with love,
the one who lives as one with the six lives,
the one who dwells as love intermingled with love,
the one who brings peace, tranquility and justice,
the one who lives his life in a state of equality,
the one who embraces God as love,

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the one who knows and understands
that the six lives are one family—
that one is the fragrance
of millions of beautiful flowers.

He is the fragrance
of millions of beautiful flowers.
His fragrance and actions
are the perfume within wisdom.
That perfume contains
all the wondrous fragrances
of the eighteen thousand universes.
All the good fragrances we love
are the qualities of God
and the fragrances within them.

The perfume wafts from him
as his actions and qualities.
That flood of compassionate love
overflows its banks
and becomes the river called the *rahmah*.
It becomes a river of the wisdom called *rahmah*
that overflows its banks.

He immerses himself completely in wisdom
and bathes there.
It washes him and makes him clean.
The flower-fragrance of those qualities
intermingles with him,
and becomes part of him.
Surrounding him are the many different fragrances
that have become part of him.

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The fragrance of the attar of rosewater,
sandalwood, marigold and
many varieties of jasmine
are intermingled within him.
Lotus and rose, many millions of jasmine flowers—
how many millions of fragrances
there are in his heart.

Look into that heart.
If you have wisdom,
try to take in that fragrance.
Try to know the qualities of that father.
Try to understand that they are good.
If you have the nose known as wisdom,
slip into that goodness,
take in the fragrance
and try to understand it.

That fragrance will be in the words.
It will be in the wisdom.
It will be in the actions.
It will be in the demeanor.
It will be in the goodness.
It will be in the love.
It will exist there as many millions of fragrances.
It will be a river of milk, a river of honey.
It will be an unforgettable river of precious nectar.
It will be the unforgettable river
of the precious nectar of wisdom.
Wisdom will become manifest
as a river of precious nectar.

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The wisdom will become honey
and a river of milk,
a river of honey,
a river of precious nectar,
of wisdom, qualities and actions.
There, only the demeanor and
qualities of God will exist.
His body, his heart, his *qalb* will become
the fragrance of flowers.

Try to know this state.
If you understand these qualities within,
with the truth that is in your heart,
you will understand the fragrance of the flowers.
This wonder alone will make all lives bow down
in respectful worship before you.

But why should I talk about this
as you wander about, O my mind?
Why do you posture so
as you display your greatness,
O walking corpse?
Why do you need to advertise yourself,
monkey mind?
You do what you see.
You grin, you dance and you sing.
What is the benefit it brings you?
The dog known as desire will not leave you.
It will not stop wanting to eat disgusting things.
The mind known as the monkey will not leave you.
It will take a blemished form
and try to live with you in your form;

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it will never leave.
Arrogance, karma and maya will not let go of you.
If you do not have wisdom,
arrogance, karma and maya will not let go of you.

If you do not have the state of love,
you will not understand
equality, peace and God's qualities.
You will not understand justice.
The path to go beyond duality
will never appear before you.
You will not have the ability
to overcome the Angel of Death.
Your faith, determination and certitude
will not have the strength
to reach the feet of God.

You will wander about like a hunter.
The bow in your hands will kill many animals.
You will eat them in order to nurture your desires.
You will trap what is beyond your reach
with the snare of your vision.
Because of your attachments
you will regard these things as good.
You will store these things
until they rot,
and then you will eat them.
You will do all the work
that a monkey does.
You will wander about everywhere
like an animal, like a scavenging dog.
Do you not realize how your life is being lost?

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Do you not realize that your body
exists as the state of the "I?"
Do you not know that the world is within you?
Do you not know that you are living in hell?
Do you not realize who man is?
Do you not realize
who you are within yourself, O man?
Do you not understand the fragrance,
the qualities, the love for all lives
and the way to pray?

You think the world is like an ocean,
and you are fascinated by it.
No matter how many millions of gallons of water
there are in the ocean,
you will not get one drop to drink from it.
You will not be able to get any water to drink.
You will not be able to quench your thirst.
Like this, when you go up and down
and all around this ocean
that is called the world,
you will not get a drop of water.
You will not get any water to drink.

It does not matter
whether you rule the skies
or you rule the lands,
whether you rule the whole world
and become the sun and the moon,
or how many times you raise or lower the flag
of your own self-importance.
None of it will ever quench

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the thirst of the soul.
It will never quench the thirst for wisdom.
You will never get one drop of water
from the world you rule.
You will never get a drop of water
from your fame,
from your actions,
from your behavior,
from your kingdom,
from your world,
from your titles,
to quench the thirst of the soul.

Your life is like an ocean.
In the end, you will descend
to a great depth.
In the end, you will regret your life.
In the end, you will cry when you regard
your connection to hell.
That will be your connection.
In the beginning and in the end,
that will be your connection.

You are falling even now,
down into the waves of the ocean of maya,
into the ocean
that is really the fiery pit of the deepest hell.
Know this and see this.
Beat and train your mind and desire.
Beat and train your mind and desire.
Tap them with wisdom and tie them up.
Control your arrogance and chase it away.

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If you develop the qualities of God,
how would you experience suffering?
Let the resonance of "Allāhu *akbar!*
God is great!"
resonate in your *qalb.*
Let Him resplend when you say, *"Lā."*
[There is nothing else.]
Raise and lower Him when you say, *"Ill."*
[Only God exists.]
Establish the *"Ill"* and hold the rope.
Hold the rope of *"Lā ilāha illAllāhu."*

Control the horse and guide it.
If you guide it,
the horse of the breath will obey you.
Then you can reach the place
in which the Almighty One dwells.
Then you can reach the place
in which the Almighty One dwells.

Beat and chase away
your affections and your attachments.
Beat and push aside
the other destiny you had before.
There are large groups
of wild monkeys living within you.
There are seventy battalions of those forces
within you.
These forces are the armies of Rāmā.[1]

1. Rāmā: A legendary Indian king who fought a colossal battle with troops of monkeys against armies of magical beings.

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Look at the explanation that is within yourself.
Overcome them through that explanation.
Overcome them and make the monkeys your slaves.
If you overcome them,
you will have won the war.
Overcome the monkey and go beyond it.
Overcome maya and look beyond it.
The mind itself lies beyond the mesmerism of maya.
If you overcome
the state of being mesmerized by maya,
it will be easy to overcome the mind.
Then it will be easy to overcome the
mesmerism of the mind.
If you overcome maya,
you can overcome the mind.
Please see this.
When you overcome the mind,
you will see the mesmerized monkey
lying on the ground.

[To do this,]
place the [mirror] of wisdom
in front of that monkey.
Place it in front of that monkey.
It will try to embrace itself,
grow thin and waste away.
See how it is in love with its own image,
and how it tries to embrace itself.
It sees itself but thinks it sees a relative.
It will waste away and die,
if you place the mirror there.
It will waste away, waste away and die.

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In the life of one without wisdom,
the monkey of the mind says,
"Mine, mine, it is all mine."
This is the story he sees
in the illusory mirror of the world.
This is the story he sees
in the illusory mirror of the world.
This is the state in which he will live
without wisdom.
If he has wisdom and he uses that [mirror],
he will understand.
There, the monkeys will all fade away.

No matter how long we live,
our lives will come to an end.
This is a soap opera
that runs from birth until death.
This is the way you will go to hell or heaven.
The questions that will be asked are,
"*Nī yār?* Who are you?" and
"*Nān yār?* Who am I?"
There will be many such questions
that wisdom will ask.
"*Nī āru*. You are six.
Nān āru. I am six."
Understand this!
Six plus six equal twelve.
"*Nī āru,* you are six,"
means the six levels of wisdom.
"*Nān āru,* I am six,"
means the six kinds of lives."

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Six plus six equal twelve.
Six plus six make the twelve houses of the zodiac.
Look at the nine planets that influence you.
Nine planets in the twelve houses of the zodiac:
there are two openings below
and seven openings above.
These nine are the planets that influence you.
They influence and pull on you.
One of them [the tenth] was cut off and sealed.

Above them is another that resplends with wisdom;
it is the *gnāna kan,* the *kurusu kan,*
known as the eye of wisdom.
The twelfth is the eye of the *'arsh,*
the throne of God.
It is the eye of the *dhāt* known as the *rahmah,*
the essence known as the compassion of God.

Push aside ten of the twelve.
When you understand the last two,
when you beat away that which is the "I,"
the eye of wisdom, the *gnāna kan,* will appear
and come to resplend in your forehead.
When you see with that eye,
you will see only Allāhu.
Everything else will bow to you, will bow to you.
Everything else will have to die.

The end to life has arrived.
The end of death will either be in hell or in heaven.
That is what will occur at the end.
You will have searched for either good or evil.

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This controls what your life
in the world will achieve.
Know this.
Know this with clarity.
Look at your life and see what it smells like.

If you do not understand this,
you will be like a cactus flower on the beach,
like a cactus flower on the beach.
If the "I" and the "you" bloom,
you will be like a worthless cactus flower.
The cactus flower has a strong smell,
but there is a snake that lives within it.
It is a flower that is not useful for anything.
If you are like this
and you investigate the world,
and enlarge your mind,
what is the use of living?
That life has a worthless smell.

Within all that you have nurtured is the snake
of the five senses,
a cobra with five heads.
If you allow it to live within you,
that is what will crush you and kill you in the end.
Look at it.
Clearly know and see this.
Look for the path that goes beyond.
Then you can know
and see all the explanations.
Please know this.
Āmīn.

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Glossary

The following traditional supplications in Arabic are used throughout the text:

- ﷺ *sallallāhu 'alaihi wa sallam,* may the blessings and peace of Allāh be upon him, is used following the Prophet Muhammad, the Rasūlullāh, the Messenger of Allāh.
- ﷺ *'alaihis-salām,* peace be upon him, is used following the name of a prophet or an angel.
- ﷺ *radiyallāhu 'anhu* or *'anhā,* may Allāh be pleased with him or her, is used following the name of a companion of the Prophet Muhammadﷺ, qutbs, wives of the prophets and exalted saints.

Unless otherwise noted, the following words are Tamil, a Dravidian language whose origins in antiquity are unknown.

A

'abd (Arabic n.) slave, servant

'Ād (n.) A king who was the son of 'Aus, the son of Aram, the son of Ham, the son of Noah, upon whom be blessings and peace. The tribe of 'Ād in the empty quarter in southern Arabia took the king's name and became very prosperous, probably by controlling water sources and exacting tribute from those plying the spice and incense routes. They became idolaters and the Prophet Hudﷺ was sent to correct them. He warned them of destruction from Allāh, and they said, in essence, "Bring it

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on!" This proved unwise, and they were annihilated. Some think they were obliterated in a violent sandstorm that lasted several days, others in a Mt. Helens'-type volcanic blast. The capital was known as Iram and had pillars around it. Ash-Shaddād was the ruler at the time of destruction; he declared himself God, and had built the pillars to create "heaven on earth." It seems like he was seriously mistaken. Whether he was the physical son of 'Ād, or a descendent in the tribe of 'Ād, in Arabic *banu* 'Ād, the children of 'Ād, is not clear.

adab (Arabic n.) good manners, decency, humaneness, culture

Ādi (n.) God

ādi (n.) the beginning, primal beginning, source, origin

Ādi Param (n.) God, the Most Great

Ādi Rahmān (Tamil & Arabic n.) God, the Most Compassionate

agnānam (n.) ignorance

aham (n.) the heart

Ahamad (n.) see *ahmad*

Ahamadiyyah (Arabic n.) The state of the heart; *see also aham* and *ahmad*. This is not a reference to the Ahmadiyyah sect of Islām.

ahmad (Arabic n.) [Lit. most praiseworthy] The beauty of the heart brings about the beauty of the countenance (*muham*, Tamil) of Muhammadﷺ. That beauty is the beauty of Allāh's qualities. This is a name that comes from within the ocean of divine knowledge, *bahrul-'ilm*. Allāh is the One who is worthy of the praise of the heart.

aiyō (inter.) oh, oh no

ākhirah (Arabic n.) *al-ākhirah* [Lit. that which exists after an appointed time, the hereafter, last day] The permanent kingdom of God, comprising both heaven and hell, that begins on the Day of Judgment. Often contrasted against *ad-dunyā*, this ephemeral world. Belief in *al-ākhirah* is one of the six pillars of faith in Islām. The word appears in the Qur'ān one hundred

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and fifteen times. (e.g. *Sūratul-Hadīd,* 20th verse: "And in *al-ākhirah* is strong punishment and also forgiveness from Allāh and acceptance.")

'ālam (Arabic, n.) world, universe

'ālamul-arwāh (Arabic n.) the world of pure souls

al-hamd (Arabic phrase) The praise; the five letters, *alif, lām, mīm, hā', dāl,* of the Arabic alphabet, which constitute the heart. They become transformed in the heart of a true human being into *al-hamd,* the praise of Allāh.

al-hamdu lillāh (Arabic phrase) all praise is to Allāh

Al-hamdu Sūrah (Arabic phrase) the Chapter of Praise; another name for *Sūratul-Fātihah,* the opening chapter of the Qur'ān

alif (Arabic n.) The first letter of the Arabic alphabet, equivalent to the English letter "a" and to the Arabic numeral "1". To the transformed man of wisdom, *alif* represents Allāh, the One who stands alone.

alif, lām, mīm (Arabic n.) three letters of the Arabic alphabet

Allāh, Allāhu (Arabic n.) God

Allāhu *akbar* (Arabic n.) God is greater

Allāhu ta'ālā (Arabic n.) God the High, God the Exalted

Allāhu ta'ālā Nāyan (Arabic & Tamil n.) God the Exalted is the Ruler. Allāhu (Arabic n.) the beautiful, undiminishing One; ta'ālā (Arabic n.) the One who exists in all lives in a state of humility and exaltedness; Nāyan (n.) the Ruler who protects and sustains.

amāna (Arabic n.) trust property, a trust

ambiyā', nabī (singular) (Arabic n.) prophets

ambu (n.) arrow

āmīn (Arabic n.) may it be so

Anādi (n.) God, the One before the beginning

anādi (n.) The beginningless beginning; the state of darkness before creation; the state in which God meditated upon Himself alone; the period of pre-creation when Allāh was

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alone and unmanifest, unaware of Himself even though everything was within Him; the state before *ādi;* the state of unmanifestation.

anbu (n.) love

andam (n.) end

Āndavan (n.) God who is One

Āndavanē (n.) O God who is One

ānmā (n.) soul, life

ānmā jōti (n.) the Light of the soul

Annal Muhammad (Tamil & Arabic n.) Muhammad ﷺ, the completion that becomes the food for wisdom

Annal Qutb (Tamil & Arabic n.) the state of divine analytic wisdom that nourishes all creations; the Qutb ﷺ, the completion which becomes the food for wisdom

annam (n.) food; *rizq;* the grace that is the nourishment for all creations

Annam Muhammad (Tamil & Arabic phrase) the state of mercy and grace that is the nourishment of all creations

arivu (n.) wisdom, the fifth of the seven levels of wisdom

'arsh (Arabic n.) The throne of God; the plenitude from which God rules; the place on the crown of the head is the throne that can bear the weight of Allāh. Allāh is so heavy that we cannot carry the load with our hands or legs. The *'arsh* is the only part of the human being that can support Allāh.

'arshul-mu'min (Arabic phrase) The throne of the true believer; the throne of one who has steadfast *īmān,* absolute faith, certitude and determination; the throne of an *insān,* a man who has that perfect certitude of *īmān.* Allāh resides within the heart that praises Him, the tongue that speaks only virtuous thoughts, the tongue that speaks the truth and praises the truth.

Arulālan (n.) the Ruler of Grace

arwāh (Arabic n.) [Lit. souls] the world of pure souls; the period in which the souls were manifested

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ash-Shaddād (n.) One of the pillars of hell, the son of 'Ād. *See* 'Ād.

asmā'ul-husnā, more properly *al-asmā'ul husnā* (Arabic phrase) The ninety-nine beautiful names of God, the names of His qualities and duties. The one hundredth name, Allāh, is the name of His essence. These ninety-nine qualities have been given to man, and constitute man's true state.

These names were revealed to Prophet Muhammad ﷺ in the Qur'ān, and he explained them to his followers.

as-salāmu 'alaikum (Arabic phrase) May the peace of God be upon you.

as-salāmu 'alaikum wa rahmatullāhi wa barakātahu (kulluhu) (Arabic phrase) May (all) the peace, the beneficence and the blessings of God be upon you.

'Atīd ﷺ (Arabic n.) the angel on the left shoulder who records our evil deeds

auliyā' (Arabic n.) saints, the favorites of God, those who are near God, guides

avatar (n.) an incarnate, divine teacher

awwal (Arabic n.) more properly *al-awwal* [Lit. the first] the state in which forms begin to manifest

Awwal Muhammad (Arabic n.) *Awwal* is the beginning, the emergence of creation. At this time, Allāh gave the name Awwal Muhammad to the Light of the Nūr.

āyāt (Arabic n.) verses in the Qur'ān; signs or miracles

B

bahrul-'ilm (Arabic phrase) the ocean of divine knowledge

bhakti (n.) devotion

Bismillāhir-Rahmānir-Rahīm (Arabic phrase) In the name of God, the Most Compassionate, the Most Merciful.

Bismin (Arabic n.) a shortened form of *Bismillāhir-Rahmānir-Rahīm*

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D

daulah (Arabic n.) [Lit. dynasty, state, power, country, empire; change, rotation, alternation and turn of fortune] Wealth. This has two meanings. One is the wealth of the world, *dunyā*. The other is the wealth of the grace of Allāh. The wealth of Allāh is the wealth of *'ilm,* divine knowledge, and the wealth of perfect *īmān,* absolute faith, certitude and determination.

dhābut (Persian n.) throne

dhāt (Arabic n.) the essence of God, His treasury, His wealth of purity, His grace

dhikr (Arabic n.) The remembrance of God. Of the many *dhikrs,* the most exalted *dhikr* is "*Lā ilāha illAllāhu:* There is nothing other than You. Only You are Allāh." All *dhikrs* relate to His *wilāyāt* or His actions, but this *dhikr* points to Him and to Him alone.

dīn (Arabic n.) [Lit. religion, faith, path] Perfect purity, its light and its truth; the resplendence of perfectly pure *īmān,* absolute faith, certitude and determination; the light of truth for *dunyā,* the world, and *ākhirah,* the hereafter.

dīnul-Islām (Arabic phrase) The path of perfect purity; the resplendence of absolute certitude of faith, *īmān;* the ancient truth that was in Allāh originally and is always with Him. *Dīnul*-Islām is the beauty of the pure Light. For those who dwell within it, *dīnul*-Islām is the faith of unquestioning surrender to the will of Allāh.

dirhams, drachmas (Arabic n.) monetary units

dunyā (Arabic n.) the world

E

endan (adj.) my, my own

ensān sūrah (Tamil & Arabic phrase) the eight span body

F

firdaus (Arabic n.) paradise

Furqān (Arabic n.) The religion or scripture of Islām, corresponding

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to the fourth step of spiritual ascendance. Furqān was revealed to Moses℮ and Muhammad℮. *See also* Injīl, Jabrāt, Zabūr

furūd, fard (singular) (Arabic n.) The five *furūd* refer to the five pillars of Islām: *īmān,* or absolute faith in God (as reflected in the *shahādah, ash-hadu al-lā ilāha illAllāh, wa ash-hadu anna Muhammadar-Rasūlullāh,* meaning, "I witness that there is no God except the one true God and that Muhammad is the Messenger of God"), prayer, charity, fasting and *hajj,* pilgrimage.

G

Gabriel℮ (n.) the heavenly angel who brought the commandments from Allāh to the prophets

gnāna-arivu (n.) divine wisdom

Gnāna Guru (phrase) a divinely illumined teacher who has attained the state of grace-awakened wisdom; a guide who can lead the way to God

gnāna jōti (phrase) the light of divine wisdom

gnāna kan (phrase) the eye of divine wisdom

gnānam (n.) divine wisdom, grace-awakened wisdom

gnāni(s) (n.) a wise man, a man of divine wisdom

Guru (n.) the Shaikh, the Teacher who awakens the truth within the disciple; the Guide who takes the disciple to the shore of the heart

Guru Nādan (n.) see Gnāna Guru

H

halāl (Arabic n.) permissible; that which conforms to the commands of God

Halīmah (n.) the foster mother of Prophet Muhammad℮

haqīqah (Arabic n.) The third step of spiritual ascendance. To merge with God, to become a slave to His beauty and His love, to be blissful with Him and to join with Him is *haqīqah.*

haqīqah insān (Arabic phrase) see *haqīqah* and *insān*

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haqq (Arabic n.) truth, reality

harām (Arabic n.) impermissible; forbidden; that which does not conform to the commands of God

hayāh (Arabic n.) life

houris (n.) the beautiful divine qualities that a person displays during his worldly life become the maidens that serve him or her in paradise; children who serve those who dwell in paradise

I

'ibādah (Arabic n.) worship and service to God

iblīsan (Arabic n.) satan

Ill (Arabic n.) Only God exists. In Arabic: *"illa."* A contraction of the words *in,* "if" and *lā,* "not" meaning "if not" or "except." In the profession of faith, *Lā ilāha illAllāh,* (literally, "There is no god, except Allāh"), it is contracted and shortened to the *"ill"* that is connected to the word Allāh. At the end of the spiritual journey when the last "god" of the self has been annihilated, and in reality, "Only God exists."

IllAllāh, IllAllāhu (Arabic n.) Only You are Allāh. You alone exist.

'ilm (Arabic n.) divine knowledge

īmān (Arabic n.) absolute and unshakable faith that God alone exists; the complete acceptance by the heart that God is One

Īmān-Islām (Arabic n.) Perfect certitude and purity of faith in Allāh; the state of the spotlessly pure heart which contains Allāh's Holy Qur'ān, His divine radiance, His divine wisdom, His truth, His prophets, His angels and His laws. When the resplendence of Allāh is seen as the completeness within this pure heart of man, that is *Īmān*-Islām. When the complete, unshakable faith of this pure heart is directed towards the One who is Completeness and is made to merge with that One; when that heart trusts only in Him and worships only Him, accepting Him as the only perfection and the only One worthy of worship—that is *Īmān*-Islām.

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indira jālam (phrase) magic of maya which extends into space

Injīl (Arabic n.) the Gospel, the religion or scripture of Christianity, which corresponds to the third step of spiritual ascendance. See also Furqān, Jabrāt, Zabūr

insān (Arabic n.) man, the human being

Insān Kāmil (Arabic n.) A perfected human being; one who has realized Allāh as his only wealth, cutting away the wealth of the world and the wealth sought by the mind; one who has acquired God's qualities, performs his own actions accordingly and immerses himself within those qualities; one in whom everything other than Allāh has been extinguished

irul kālam (phrase) the time of darkness

Islām (Arabic n.) Purity; unity; the state of total and unconditional surrender to the will of God; the state of absolute purity; to accept the commands of God and His qualities and actions and to establish that state of purity within oneself, worshipping Him alone.

Israel, 'Izrā'īl☮ (n.) the Angel of Death; the angel of fire.

Israfil, Raphael☮ (n.) the angel of air

J

Jabrāt (n.) the religion of Fire Worship, the second step of spiritual ascendance

jahannam (Arabic n.) hell

jālam (n.) magic, psychic power

Jiddah: a seaport on the Red Sea in Saudi Arabia

jinn(s) (Arabic n.) a being created from fire

jōti (n.) light

jubbah (Arabic n.) robe

K

Ka'bah (Arabic n.) The place where the earlier prophets and the Final Prophet, Muhammad☮, gathered together in prayer. On

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the path of *sharī'ah,* one of the five obligations is the *hajj,* pilgrimage, to the Ka'bah. The place where *insān,* the human being, meets Allāh face to face. Whoever brings his heart to that state of perfection and prays to God from that heart will be praying inside the Ka'bah.

kālam (n.) time, the ages

kalimah (Arabic n.) *Lā ilāha illAllāhu:* There is nothing other than You, O God. Only You are Allāh. The recitation or remembrance of God that cuts away the influence of the five elements (earth, fire, water, air and ether), washes away all the karma that has accumulated from the very beginning until now, dispels the darkness, beautifies the heart and causes it to resplend. The *kalimah* washes the body and the heart of man and makes them pure, makes his wisdom emerge and impels that wisdom to know the self and God.

kāliyuga (n.) the age of destruction

kān (n.) man, mankind

kannē (n.) O my eye, a term of endearment

kārana Muhammad (Tamil & Arabic phrase) causal Muhammad ﷺ

Karbalā': A city in southern Iraq that contains the tomb of Husain ﷺ, the grandson of Prophet Muhammad ﷺ. The clay that formed the body of Adam ﷺ was taken from Karbalā'.

karma (n.) The qualities of the connection to hell. There are two kinds of karma: inherited and acquired. Inherited karma is made of the qualities formed at the time of conception by the qualities in the minds of the parents. Inherited karma is dispelled when the Gnāna Shaikh accepts a disciple as one of his children. Acquired karma is formed as the result of our good and evil deeds. Acquired karma must be dispelled by the children themselves.

khair (Arabic n.) that which is right or good; that which is acceptable to wisdom and to Allāh, as opposed to *sharr,* that which is evil or bad

khidmah (Arabic n.) service, duty

khidmah zahn (Arabic & Persian n.) the folk who serve

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Khudā (Persian n.) God

kursī (Arabic n.) [Lit. chair, seat, throne] The eye of wisdom; the eye of Light; the seat of God's knowledge in the center of the forehead where Allāh's Nūr, Light, was impressed on the forehead of Adam ﷺ.

kurusu kan (Arabic & Tamil phrase) the eye of wisdom

L

lā (Arabic n.) no, none, nothing

lā ilāha (Arabic phrase) There is no god.

lā ilāha illAllāhu (Arabic n.) [Lit. none is God except Allāh] The *kalimah,* "There is nothing other than You, O God. Only You are God." There is only one God. To accept this with certitude, to strengthen one's *īmān,* absolute faith, and to affirm this *kalimah* is the state of Islām. There are two aspects: *Lā ilāha* is the manifestation of creation, *sifāt. IllAllāhu* is the essence, the *dhāt.* All that has appeared, all creation, belongs to *lā ilāha.* The One who created all that, His name is *IllAllāhu.*

lām (Arabic n.) A letter in the Arabic alphabet, corresponding to the English consonant "l," which stands, within the realm of wisdom, for the Nūr, Light, the Light of wisdom.

la'natul-jahannam (Arabic n.) the curse of (the lowest) hell

M

mahshar (Arabic n.) the Day of Resurrection

malā'ikah (Arabic n.) [Lit. angels] archangels

malak(s) (Arabic n.) angel

malakul-maut (Arabic n.) the Angel of Death

Mālik (Arabic n.) King, referring to Allāh

Mālik ﷺ (n.) the angel in charge of the punishment in hell

mal'ūn (Arabic n.) satan, the accursed one

manamē (phrase) O my mind

Mannar Mahmūd (Tamil & Arabic n.) a name for Prophet

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Muhammad ﷺ; Mahmūd (Arabic n.) means praised, one who is praised; Mannar (Tamil n.) means king

Mannar Muhammad ﷺ (Tamil & Arabic n.) Muhammad ﷺ, the King

mantra(s) (n.) an incantation of a magic word or set of words; sounds imbued with the energy of the five elements

ma'rifah (Arabic n.) Gnosis, the fourth step of spiritual ascendance. *Ma'rifah* is a state in which there is no day and night, only Light. It is beyond the ten sins. It is unity with Allāh, intermingling with Light, and existing as Light always.

maunam (n.) silence

maut (Arabic n.) death

maya (n.) illusion

maya *jalam* (phrase) the magical performances of illusion

mayakkam (n.) torpor, fascination, intoxication, infatuation, stupor, mental delusion, a state of unconsciousness, drunkenness

mayam (n.) state, form

meecham/mīcham (adj.) many, much

meecham anbu (phrase) much love

Meygnāna Guru (n.) a gnostic Guru, a Guru of the most exalted true divine wisdom

meygnānam (n.) true wisdom

Michael ﷺ (n.) the angel of water

mīm (Arabic n.) a letter in the Arabic alphabet, corresponding to the English consonant "m," which stands, within the realm of wisdom, for Muhammad ﷺ

mi'rāj (Arabic n.) [Lit. ascent] the night journey of the Prophet Muhammad ﷺ through the heavens when the divine order for the five daily prayers was given

mubārakāt (Tamil & Arabic n.) blessings in the three worlds; *mu* (n.) is a Tamil prefix meaning three; *barakāt* (Arabic n.) means blessings

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Muhaiyaddeen ﷺ (Arabic n.) [Lit. the giver of life to the true belief] The pure resplendence of the Qutb ﷺ; the awakener of the wisdom that lies buried in illusion; the one who gives life to that wisdom and reveals its resplendence; the one who revives the life of wisdom.

Mu is that which existed earlier; *hayy* is life, *yā* is a title of greatness, a title of praise; and *dīn* means the Light that is perfectly pure. *Dīn* is what existed in the beginning, with God originally, and that which is always with Him. To that purity God gave the name Muhaiyaddeen ﷺ. Muhaiyaddeen ﷺ is that beauty which manifested from Allāh and to which Allāh gave His *wilāyāt,* powers.

muham (n.) Face or countenance. Combining Tamil and Arabic, Bawa Muhaiyaddeen ﷺ defines Muhammad ﷺ as *muham* and *aham,* the beauty of face and heart, the beauty of Allāh's countenance, or the beauty of the heart as reflected in the face.

Muhammad ﷺ (Arabic n.) The beauty of the light of Allāh's essence present in the heart and reflected in the face. Muhammad ﷺ, the Messenger of God, the last of the line of prophets.

Muhammadiyyah (Arabic n.) the reality of the Light that is Muhammad ﷺ

mūla suli (phrase) the anal vortex

mūla tī (phrase) the anal fire

munivars (n.) ascetics

Munkar ﷺ and Nakīr ﷺ (Arabic n.) the angels who ask the questions in the grave

musalla (Arabic n.) prayer mat, place of prayer

N

nādi (n.) heartbeat

nafs, nafs ammārah (Arabic n.) [Lit. person, spirit, personality, inclination or desire which goads or incites one towards evil] the seven kinds of base desires, that is, desires meant to satisfy one's own pleasure and need for comfort

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najjām (Arabic n.) astrologer, astronomer

Nakīr ﷺ (Arabic n.) see Munkar ﷺ and Nakīr ﷺ

nān āru (phrase) I am six.

nān yār (phrase) Who am I?

Nāyan *Qudrah* (Tamil & Arabic phrase) God's Power

nī āru (phrase) You are six.

Nimrod (n.) a king of Shinar, who became a pillar of hell

nī yār (phrase) Who are you?

Nūr (Arabic n.) Light; the resplendence of Allāh; the plenitude of the Light of Allāh that has the resplendence of a hundred million suns; the completeness of Allāh's qualities. When the plenitude of all these becomes One and resplends as One, that is His Light, His Nūr. That is Allāh.

Nūr Muhammad (Arabic n.) The beauty of the qualities and actions of the *wilāyāt,* powers, of Allāh, the Light of Allāh's *dhāt,* essence, which shines within the resplendence of His truth. It was the Light of Muhammad ﷺ called Nūr Muhammad that was impressed upon the forehead of Adam ﷺ. Of the nine aspects of Muhammad ﷺ, Nūr Muhammad is that aspect which is the wisdom.

O

oli (n.) light

olimar (n.) light of God, saint of God

Oli Muhammad (Tamil & Arabic phrase) Light Muhammad

P

Pādishah (Persian n.) emperor

pahut arivu (n.) Divine analytic wisdom; the sixth of the seven levels of wisdom. Muhaiyaddeen ﷺ. The Wisdom of Allāh that explains His mysteries to the soul. This explanation is the Qur'ān.

panj ādcharam (n.) a five-lettered incantation

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Param (adj.) great, supreme

Paramātmā (n.) great soul

Pattirakāli (n.) Kāli, the Hindu goddess of destruction, often depicted as an old and naked, ugly, black figure

pērarivu (n.) divine luminous wisdom, the seventh of the seven levels of wisdom; God consciousness; awareness that God is One; *fanā',* annihilation in God

piravi (n.) birth, existence

porigal (n.) sparks

porul (n.) thing, meaning, treasure, reality, truth

pōygnānam (n.) false wisdom

pūjā (n.) a form of Hindu worship

pūjāris (n.) Hindu priests

purāna(s) (n.) [Lit. an ancient story, a legendary tale or myth] Bawa Muhaiyaddeen℠ speaks of the seventeen purānas within man as the qualities of arrogance, karma and maya, Tārahan, Singhan and Sūran—the three sons of maya—desire, anger, miserliness, attachment, fanaticism, envy, intoxicants, lust, theft, murder and falsehood.

pūranam (n.) completion, plenitude

Q

qabr (Arabic n.) grave

qalam (Arabic n.) the divine pen

qalb(s) (Arabic n.) Heart, the heart within the heart of man, the inner heart. Bawa Muhaiyaddeen℠ explains that there are two states for the *qalb.* One state is made up of four chambers, which represent Hinduism, Fire Worship, Christianity, and Islām. Inside these four chambers there is a flower, the flower of the *qalb* that is the divine qualities of Allāh. This is the second state, the flower of grace, *rahmah.* God's fragrance exists within this inner *qalb.*

Qiyāmah (Arabic n.) the standing forth; the Day of Questioning or Reckoning

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qudrah (Arabic n.) power, the Power of God's grace and the qualities which control all other forces

Qur'ān (Arabic n.) The words of Allāh that were revealed to His Messenger, Prophet Muhammad ﷺ; those words that came from Allāh's Power are called the Qur'ān; Allāh's inner book of the heart; the Light of Allāh's grace which comes as a resonance from Allāh.

Qutb ﷺ (Arabic n.) the true human being who is the polestar around which all the universes revolve. See also *Qutbiyyah*

Qutbiyyah (Arabic n.) the state of divine analytic wisdom, or *pahut arivu*, which is the sixth level of wisdom, the state that explains the truth of God to the wisdom of the human soul

Qutb *Oli* (Arabic & Tamil n.) the light of the Qutb ﷺ

qutbs (Arabic n.) [Lit. a title used for great men of Islām through the ages]

R

Rabb, Rabbu, more properly ar-Rabbu (Arabic n.) God; the Lord; the Creator and Protector

Rabbul-'ālamīn (Arabic n.) the Creator of the universes

Rahmān (Arabic n.) God, the Most Compassionate

rahmah (Arabic n.) compassion, grace, mercy

Rahmatul-'ālamīn (Arabic n.) the Mercy, the compassionate Grace of all the universes, the One who gives everything to all His creations

Rāmā (n.) a legendary Indian king who fought a colossal battle with troops of monkeys against armies of magical beings

Raphael, or Israfil ﷺ (n.): the angel of air

Raqīb ﷺ (Arabic n.) the angel on the right shoulder who records our good

Rasūl, Rasūlullāh ﷺ (Arabic n.) When capitalized, Prophet Muhammad ﷺ, the Messenger of Allāh; in lower case, a messenger of Allāh.

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Ridwān℗ (Arabic n.) the angel that guards the entrance to heaven

rizq (Arabic n.) [Lit. nourishment; food; sustenance; livelihood] All that we eat is just straw and hay for desire, *nafs*. The atom of nourishment from God is but one, and that is the *rizq*, the food for *īmān*, absolute faith, certitude and determination. That food is the beauty that comes directly from Allāh. What you strip away and discard from *rizq* is desire, *'ishq*. That food that came from Allāh as nourishment is *rizq*.

rūh (Arabic n.) The soul, the Light ray of God, the Light of God's wisdom. Bawa Muhaiyaddeen℗ explains that the *rūh* is life, *hayāh*. Out of the six kinds of lives, the soul is the Light life, the human life. It is a ray of the Nūr, the Light of Allāh, a ray that does not die or disappear. It comes from Allāh and returns to Allāh.

Rūqā'īl℗ (Arabic n.) the angel of ether, the sun, the moon and the stars; the angel of protection

S

sabūr (Arabic n.) [Lit. *sabūr* is the intensive form of *sabr* or patience] Patience; inner patience; to go within patience, to accept it, to think and reflect within it. *Sabūr* is that patience deep within patience which comforts, soothes and alleviates the suffering caused by the mind.

salām(s) (Arabic n.) The peace of God; greetings of peace. There are many meanings to the word *salām*. When we say *salām*, it means in God's name or in the presence of God, both of us become one without any division; both of us are in a state of unity, a state of peace.

salawāt (Arabic n.) prayers or blessings; usually used for the supplications asking God to bless the prophets and mankind

Shaikh (Arabic n.) the Guru; the teacher who takes the disciples to the shore of the heart; a spiritual teacher

shaitān (Arabic n.) satan

shakti (n.) the energy or force of creation arising from the five elements

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shukūr (Arabic n.) gratitude; contentment with whatever may happen, realizing that everything comes from Allāh; contentment arising from gratitude

shari (n.) all right, correct, good

sharī'ah (Arabic n.) [Lit. the law] The first step of the five steps to spiritual ascendance, *sharī'ah, tarīqah, haqīqat, ma'rifah* and *Sūfiyyah*. Since man was created out of the five elements (earth, fire, water, air and ether), since he has within him both light and darkness, good and evil, truth and falsehood and heaven and hell, he must know the good from the evil. Understanding what is right and what is wrong is *sharī'ah*. Discarding what is evil and accepting what is good and acting accordingly is *sharī'ah*.

sharr (Arabic n.) that which is wrong, bad or evil, as opposed to *khair* or that which is good

sifāt (Arabic n.) form, creation, manifestation

Singhan (n.) one of the sons of maya, the energy of procreation which is like that of a lion

sirr, sirrullāh (Arabic n. & phrase) secret, the secret of Allāh

sitti(s) (n.) miracle, occult power

Sūfiyyah (Arabic n.) The fifth level of spiritual ascendance. The state of one who has transcended the four religions and has merged with God.

In the station of *Sūfiyyah,* one speaks without speaking, sees without seeing, hears without hearing, smells without smelling and learns without learning. That knowing cannot be learned, and that understanding cannot be acquired through intellectual study. These and many other such states come with acquiring the qualities of God and losing oneself within those qualities. Although one still exists within the body, he has built within himself the palace of divine luminous wisdom. One who has perfected this state is a Sufi.

suli (n.) vortex, circle

sulimunai (n.) one of the three central pulses; the place of union for the breath of both nostrils

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Sūran (n.) one of the three sons of maya

sūrah (Arabic n.) form (when the initial letter is the Arabic letter *sād*)

sūrah (Arabic n.) [Lit. a row or series] chapter of the Qur'ān (when the initial letter is the Arabic letter *sīn*)

Sūratur-Rahmān (Arabic phrase) The Chapter of Compassion in the Qur'ān, regarded by many as the most beautiful. There is a *hadīth* that tells us that only Allāh can recite the *Sūratur-Rahmān* as it should be recited.

swami (n.) teacher, ascetic

T

tantra(s) (n.) trick

Tārahan (n.) one of the three sons of maya

Tārahan, Singhan, Sūran (n.) the three sons of maya, aspects of the sexual act

tarīqah (Arabic n.) [Lit. the path] the second step of spiritual ascendance; unswerving and complete acceptance of the good and the carrying out of every action accordingly; to tell the mind to have *sabūr*; patience, and to make itself peaceful and to make *īmān* firm

tasbīh (Arabic n.) [Lit. saying, "*Subhānallāh*, all glory is God's"] glorification of God

tattuvangal (n.) potentialities; all the abilities of all the lives

taubah (Arabic n.) repentance; to ask forgiveness from God for sins and errors, to turn away from them and to vow never to commit them again

tawakkul, tawakkulun 'alAllāh (Arabic n. & phrase) absolute trust in God; surrender to God; handing over to God the entire responsibility for everything

tida shakti vēl (phrase) the spear of the power of certitude

tiru arul (phrase) the divine grace of all three worlds

tiru nāmangal (phrase) the divine names (of God)

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tolubai (n.) [Lit. worship, prayer] most often refers to the formal five-times prayer in Islām

U

ummah (Arabic n.) followers; people, community, nation

V

vanakkam (n.) respectful greeting; prayer, worship

vānavargal (n.) heavenly beings

velicham (n.) resplendence

vingnānam (n.) science, scientific wisdom

W

waby (Arabic n.) revelation, inspiration from God; the commandments or words of God that were transmitted by Angel Gabriel℗ to Prophet Muhammad℗

wilāyah, wilāyāt (plural) (Arabic n.) God's Power; that which manifests through God's actions; the ninety-nine beautiful names and actions of God

Y

yā (Arabic, inter.) O! an exclamation of praise, a title of greatness or praise

yā Rabbal-'ālamīn (Arabic phrase) O Creator of all the universes

yā Rahmān (Arabic phrase) O Compassionate One

yōgam (n.) yoga; Christianity, the third step of spiritual ascendance

yogis (n.) those who practice yoga

yuga (n.) time span of fifty million years

Z

Zabūr (Arabic n.) In classical Arabic, the Psalms of David℗. In explanation, Zabūr is the scripture corresponding to the religion

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of Hinduism, which relates to the creation of form, the appearance of man. In the body, Hinduism relates to the area below the waist. See also Furqān, Injīl, Jabrāt

Zabūr, Jabrāt, Injīl and Furqān (Arabic n.) the four steps of spiritual ascendance, the four religions: Hinduism, Fire Worship, Christianity and Islām

zīnab (Arabic n.) beauty

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The teachings of Muhammad Raheem Bawa Muhaiyaddeen ☺ express the mystical explanation, the SUFI path of esoteric Islam; namely that the human being is uniquely created with the faculty of Wisdom, enabling one to trace consciousness back to its origin—Allah, the one divine Being, the Creator of all—and to surrender the self within that Source, leaving the One God, the Truth, as the only reality in one's life. He spoke endlessly of this Truth through parables, discourses, songs and stories, all pointing the way to return to God.

People from all religions and races flocked to hear and be near him; he taught everyone, regardless of origin, with love, compassion and acceptance. An extraordinary being, he taught from experience, having traversed the Path, and returned, divinely aware—sent back to exhort all who yearn for the experience of God to discover this internal Wisdom, the path of surrender to that One.

M. R. Bawa Muhaiyaddeen's known history begins in Sri Lanka. He was discovered in the pilgrimage town of Kataragama by spiritual seekers from the northern city of Jaffna. Begging him to come teach them, he did so for forty years until 1971, when he accepted an American invitation to Philadelphia, from where he lovingly taught until his passing in December, 1986.

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In these distressing times, his teachings are increasingly recognized as representing the original intention of Islam which is Purity—the relationship between man and God as explained by all the prophets of God, from Adam to Noah, Abraham, Moses, Jesus and Muhammad, may the peace of God be upon them—all sent to tell and retell mankind that there is one and only one God, and that this One is their source, attainable, and waiting for the return of each individual soul.

The Bawa Muhaiyaddeen Fellowship is in Philadelphia, Pennsylvania, which was the home of M. R. Bawa Muhaiyaddeen ﷺ when he lived in the United States. The Fellowship continues to serve as a meeting house, as a reservoir of people and materials for everyone wishing access to his teachings.

The Mosque of Shaikh M. R. Bawa Muhaiyaddeen is located on the same property; here the five daily prayers and Friday congregational prayers are observed. An hour west of the Fellowship is the *Mazār;* the resting place of M. R. Bawa Muhaiyaddeen ﷺ which is open daily between sunrise and sunset.

If you would like to visit the Fellowship, or to obtain a schedule of current events, branch locations and meetings, please contact:

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"Truth is the fragrance that comes
through a compassionate heart.

A compassionate heart comes through kindness,
kindness that is given to all lives.

Kindness comes from melting like wax,
like a candle melting with the light,
the heart melting like that and
bringing light to each one of the children....

"We must give peace to our brothers and sisters in each circumstance, no matter what path they go on. We must give them peace, so that difficulty does not come to them. Whether they go there, here, here or anywhere, we must only give them peace. Love must be our only form. Love is our path towards our brothers and sisters. Compassion must be our point of unity. This is our union. This is union with God. Our union is compassionate union on the path to God. We have come through the ages together; that is union."

–M. R. Bawa Muhaiyaddeen

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